

S., J.

—
FORTUNE-

TELLER

1698







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Agnell Lippincott's hand

AL

Agnes Lippincott

A. Agnes Lippincott

Agnes

never never matter

never never care

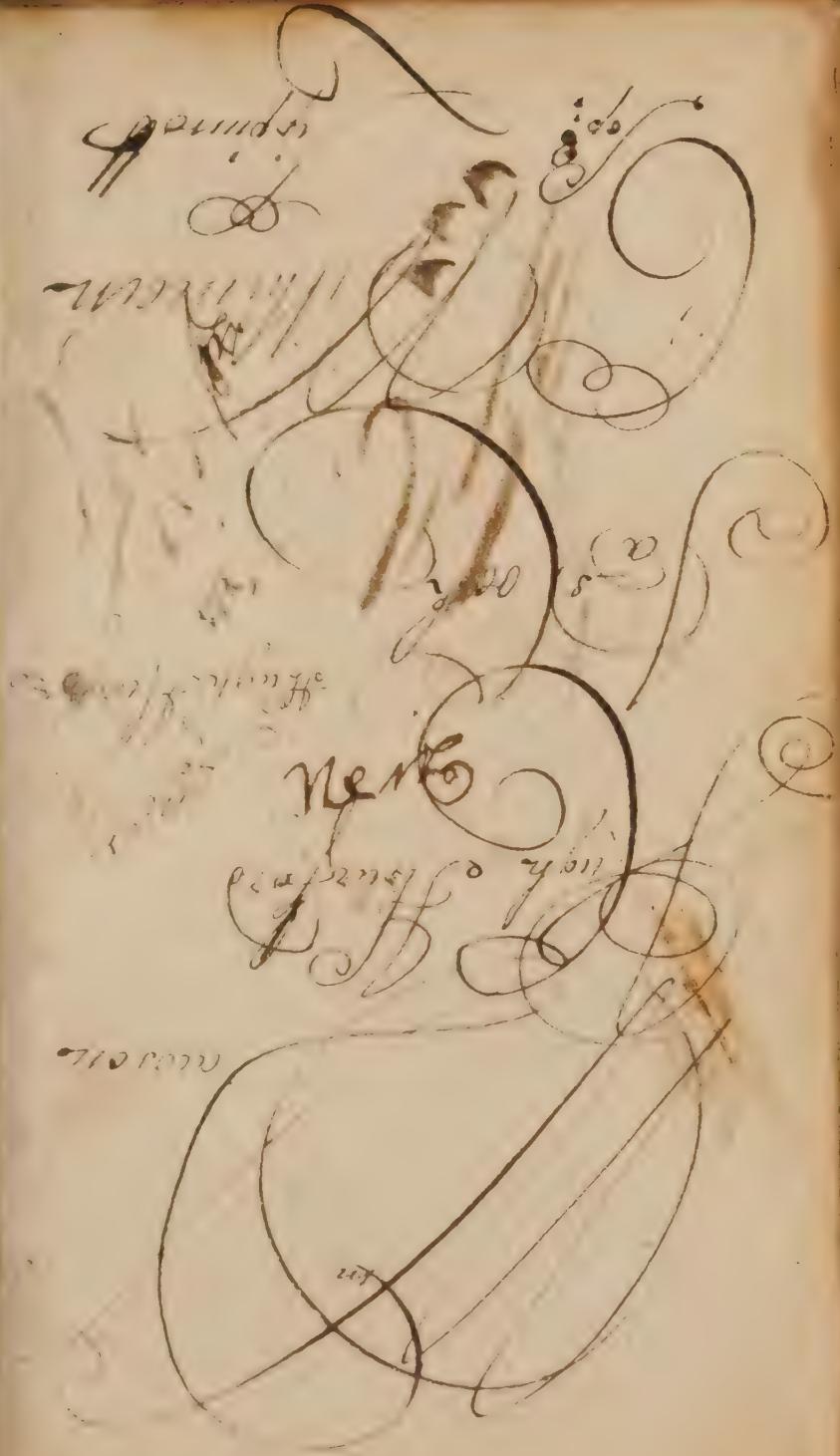
if she do it like her

she will do it so often

after she's told about

never fear

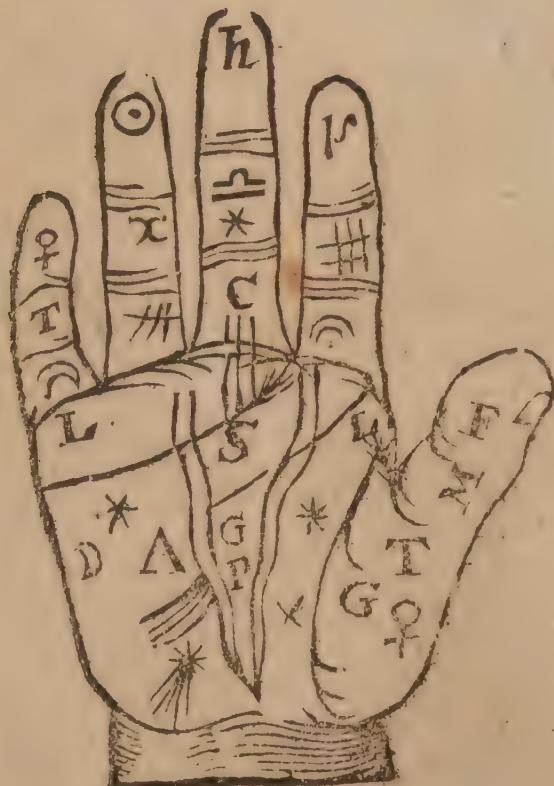
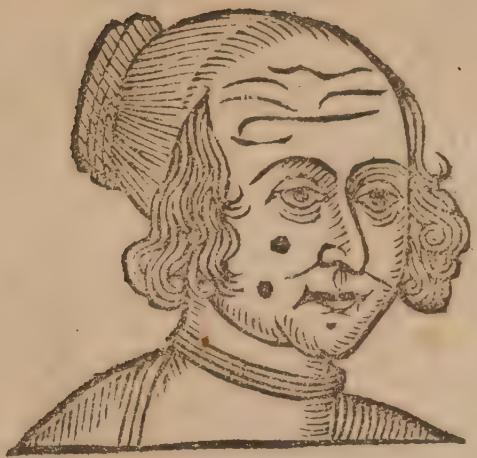
John
Wright



1870. 10. 25.

Wrote to Mr. H. C. Brinsford, 25
High Street, Newbury, concerning
the sale of his library. He said he
had no objection to my buying it
but I must pay him £1000 for
it. I told him I would consider
it and get back to him.

John & L
Confir. & L



77216

THE TRUE Fortune-Teller

OR,
GUIDE to KNOWLEDGE.

Discovering the whole Art of *Chiromancy*,
Physiognomy, *Metoposcopy*, and *Astrology*.

CONTAINING

1. A Description of the Planets, their Power and Influence over the Bodies of Men, Women, and Children.
2. Of the several Lines, Mounts, Marks, Angles, and Sacred Characters in the Hand and Wrist; and by what Planets they are Governed as to good or bad Fortune.
3. Of Physiognomy.
4. Observations on the Eyes, Eye-brows, Nose, Ears, Chin, Neck, Hair, Beard, and Face.
5. Metoposcopy, or the signification of the Lines in the Face.
6. Of Moles, and their signification.
7. Of Dreams and their Interpretations.
8. Of Nativities, and their Calculation.
9. Of the Rod by which hidden Treasure is found.
10. Of Marriages, and at what time any Person shall be Married.
11. Rules to know the danger of Death.
12. The manner of Resolving doubtful Questions, as to Friends, Marriages, places of Abode, Health, Prosperity or Adversity, Love or Business.
13. Of Pythagoras his Wheel of Fortune.
14. Of the good and bad Days of each Month relating to Health.

The Fourth Edition Corrected and Amended.

L O N D O N ,

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on London-Bridge. 1698.



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THE

THE INTRODUCTION.

Although some People are so vain, as to have all Arts and Sciences in contempt, yet certain it is, that the Great Creator of the Glorious Universe, has so ordered it, that he has Ingraven, as it were Mysterious Characters upon every Creature; whereby those, whose Understandings are assisted by Divine Knowledge, may unfold future things; and on Men and Women, no especially, his Peculiar Signet, or Sacred Mark, is imprinted, to stir them up to seek Wisdom and Knowledge, that so they may pry into the obscure or hidden Mysteries of Fate, the which being known, they may avoid eminent Dangers, or observe the better to use those Blessings and Advantages to God's Glory. These things considered, I hope now will judge too rashly of this Work, before they have seriously, with judgment and much deliberation, perused it; till when, and Times beyond, Heaven permitting, I remain, Reader,

Yours to serve you,

J. S.

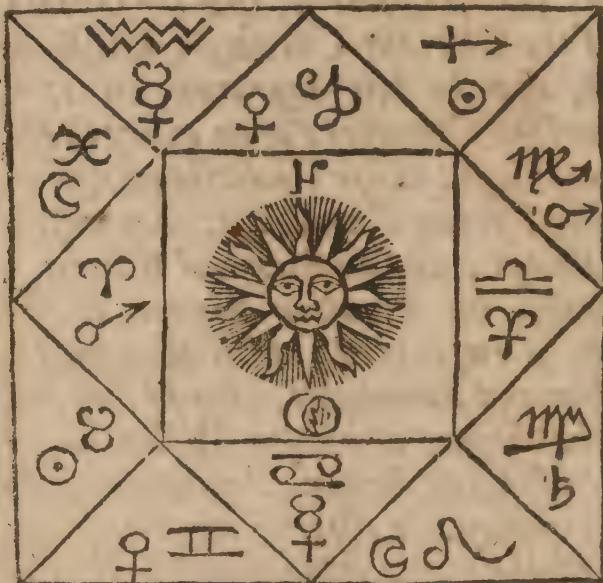
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C H A P

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C H A P. I.

A Discourse of the Planets and Signs of the Zodiack, with Observations upon their power and influence on the Bodies of Men, Women, and Children.



Governing the body of man, as second Causes, substituted as it were by the wise Creator and Governor of all things, are 7 Planets, called wandering Stars, whose influence greatly operates in all Seasons, and disposes the mind to act and do, as well as urging or pushing on their good or bad Fortune, and the highest of these is *Saturn*, a Planet disposing men to slowness in business, melancholy, danger, and such ways as expose them to many Misfortunes. The next in

The True Fortune-Teller.

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In order is *Jupiter*; whose influence is more mild and benign, giving a cheerful heart and prosperous progress in affairs, whose kind aspect many times qualifies and allays the malignity of his superiour Planet. *Mars* is beneath him, who predominates over fiery spirits, stirs up to rashnes, war, wranglings, roils, and the like; but he again is temperated by the *Sun's* influence, who moves beneath him, and in men creates chearfulness, disposing them to be healthful and vigorous, and those that are born under the Domination of his glorious Planet, for the most part attain honour and high preferment. *Venus* moving next beneath the *Sun*, disposes those o're whom she has a peculiar influence to a gentle, mild, and loving temper, dispelling wrath and hatred. *Mercury* is next, creating levity and fickleness of mind, where he has dominion. Beneath him, and moving nearest the celestial Globe, is the *Moon*, which immetely governs all watery bodies and flegmatic humours, her powers the Ocean feels in Ebbs and Flows, as does the blood of man. Many other things are attributed to these planets as secundary causes, disposing the bodies and minds of men, rendering them fortunate, or unfortunate, of which I shall have occasion to discourse hereafter. Their chief parts in man's body are these, and are known

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by

by these Characters, viz. *Saturn* ♄ in the left Foot, *Jupiter* ♃ in the Stomach, *Mars* ♀ in the Genitals, the *Sun* ☽ in the Heart, *Venus* ♀ in the left Arm, *Mercury* ♀ in the right Arm, the *Moon* ☾ in the Head; and from these Parts their influence moves by turns, as they are predominant throughout the whole Body, and have more or less force according to the sign they are in, respect to the time of the Party's Nativity, which Signs of the Zodiack, or Imaginary Circle, are known by these Characters, viz. *Aries* ♈, *Taurus* ♉, *Gemini* ♊, *Cancer* ♋, *Leo* ♌, *Virgo* ♍, *Libra* ♎, *Scorpio* ♏, *Sagittarius* ♐, *Capricorn* ♑, *Aquarius* ♒, *Pisces* ♓. Through the twelve Signs, the Sun's progress makes our Year, and renders the Seasons to Mankind, distributing Heat or Cold as it ascends or retrogrades. And thus much at present for the Planets and Celestial Signs.

C H A P. II.

A Description of the Lines in the Hand, and Mounts their Scituate. How they communicate with the other parts of the Body, and by what Planets they are chiefly governed.



Having given you, Reader, some insight into this great and mysterious Science, I shall now come nearer to the material mat-

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ter, and let you understand by what means
the Fates of Mortals may be foreseen; and
many eminent dangers prevented by a timely
imploration of that God, in whose hand
is all the breath of Life, and on whom alone
our safety depends. And first you must un-
derstand, that of all the members of the body,
none so plainly exposes our Fortunes
Fates as the Hand; for in that the God of Na-
ture has engraven legible Characters, to be
read by the studious and industrious, u-
whom it is his pleasure to reveal such Secre-
And those are the Lines and Joyns, &
apparent in the Palm, Thumb and Fingers,
which have an immediate intercourse, though
by devious ways, with the chief seats of life,
having divers Names, derived partly from
the place of intercourse. But for the more
easy understanding, I shall give you only the
usual and proper Names. As, 1. The Line of
Life, or Line of the Heart, governed by the
Sun. 2. The Cephalique or middle Natural
Line, governed by *Jupiter* and the *Moon.* 3.
The Line of the Brain, governed by *Mercurij*
4. The Table Line, or the Line of Fortune, go-
verned by *Jupiter.* 5. *Venus's Girdle*, go-
verned by that Planet. 6. The Line of Death
or Sister to the Line of Life, governed by
Saturn. 7. The Percussion, governed by
Mars and the *Moon.* 8. The Circle of the
Wrist

Wrist is left to *Mars* in *Aries*. Besides these are divers other Lines, not common to all Hands: As the way of the *Sun*, and milky way, and way of *Saturn*, and therefore are called uncertain Lines, not greatly taken notice of in Chiromancy.

The scituation or place of the Lines above-named, I thus discover, *viz.* The Line of Life incloses the Thumb, separating it from the plain of *Mars*. The middle Natural Line, takes its beginning at the rising of the fore-finger, near the Line of Life, and ends at the mount of the *Moon*. The Line of the Brain, commonly called the Liver-line, reaches to the Table-line, making a Triangle thus:

The Table-line, or Line of Fortune, begins under the mount of *Mercury*, and ends near the Index and the middle finger. The Girdle of *Venus* begins near the Joynt of the little finger, and ends between the fore-finger and middle finger. The Line of Death, &c. when it plainly appears, is a counter-line to that of Life, and therefore is called it's Sister, ending as it ends. The Percussion is between the mounts of *Venus* and the *Moon*. The Wrist-Lines, commonly called Rescetta, are no other than those Joyns that part the Hand.

As for the mounts before-mentioned, they are no other than the fleshy parts, or little

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risings at the Roots of the fingers, &c. And are called by the Names of sundry Planets that rule them; nor are they insignificant in this Science. As for the Fingers and Thumb there are divers marks on them worthy of consideration, and are governed, *viz.* the Thumb by *Venus*, the Fore-finger by *Jupiter*, the middle by *Saturn*, the third by the *Sun*, the last by *Mercury*, and of all others that has the nearest communication with the Heart. As for the hollow of the Hand it is attributed to *Mars*, according to the following Verse:

*To Venus rule the Thumb we do commit,
The Finger first to rule mild Jove thinks fit,
The next old Saturn does dispose and guide,
To Sol's bright rule the third is ever ty'd,
The Brawn the Moon with watery Beams
directs,*
The Hollow Mars with pointed Rays affects,
The least Finger has Mercury's Asp'ls.

And thus much at present for the Lines &c. of the Hand; from discoursing of which I shall proceed to other Marks worthy of Observation.

C H A P

C H A P. III.

An Explanation of Marks, or Sacred Characters, on the Hands of Men and Women, as they signifie either good or bad Fortune.



IN the Hands of many persons, as well men as women, are observed oftentimes Letters or Sacred Characters, imprinted by Nature.

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ture to demonstrate their good or evil Fortune ; and these ought greatly to be observed for their significations will have their events. And into the Mystery of Explanation in this cause, for the sake such as bear them, I shall dare to wave.

In this case the Hand must be imagined East, West, North, and South : The little finger side being accounted the East, the fingers ends the South, the Thumb the West, and the Wrist-joyn the North. Now if it happen that an A be found between the mount of the Moon and hollow of the Hand, it denotes a sickly body, subject to losses, crosses, imprisonment, banishment, and diverse other misfortunes ; but on the contrary, if the Letter appear fair in North part of the Hand towards the Mount of *Venus*, it signifies happy Marriages, Prosperity, Joy, delight in beauteous Women, and rich Matches. But again on the contrary, if A be found on the mount of *Saturn*, it signifies delay in Business, loss of Law-suits, and Estate, Imprisonment, Sickness, and the like, and over and above threatens the Party with a short Life. If A be in lower part of the plain of *Mars*, it denotes Death by Arms, or in some Broil but if there be a Triangle above the Wrist, it denotes the Party shall be Murthered : And if it stand near the mount of *Venus* in a man's

Hand

Hānd, it denotes he shall fall a Sacrifice to the revenge of a Woman, or in her quarrel. If a touch upon the mount of the *Moon*, it threatens the party with great imbecillity and defect of Judgment, naturally, or occasioned by sickness, as likewise a sickly constitution.

If T happen to be on the mount of *Venus*, it denotes success in Love and happy Marriages, if it be not so low as to cut the Line of Life; for if it do, let the party certainly expect great crosses in Love and Busines, and if he marry, to live an unquiet and unhappy life. If it appear between the Thumb and the Finger, it denotes Joy and Content, a Wife with Beauty and Riches, &c. If it be in the middest of the mount, it signifies much good Fortune, and that he shall raise himself by rich Marriages. If it be in the extremity of the mount towards the Wrist, it denotes the party much inclinable to Lust and lawless Love; if it appear on the back-side the Thumb, it denotes the party more desirous of Male than Female Copulation. If the T be on the little Finger, or the mount of the *Moon*, it signifies the person will suffer much by the occasion of a Woman, and that he is likely to fall by Poyson or Assassination, his Children shall die untimely, and his Goods be imbezell'd by such as he shall intrust. If it be on the plain of Mars, it signifies Fortitude, and a Warlike

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like spirit, the party so marked shall be subject to quarrel, and in the end in fighting for a woman, shall obtain her, and be thereby enriched: but if it happen on the little finger, it signifies bad success in all undertakings. If in the Girdle of *Venus*, it is a certain sign of the parties being extream debaucht and lascivious, be it a man or woman; or if there be an L in the same place, the product will be equal.

As for G, it so happens that it produce good or evil effects, according as it is positioned: As when it is found upon the mount of *Venus*, it presages good success, love, and many friends: but if it be found in the plain of *Mars*, it signifies strife and trouble, created through rashness or an unruly temper. If in a place under the domination of *Saturn*, it is a sign of morose dulness, and evil conditions. But happening in any part under the domination of the Sun, it betokens sudden access to riches, by the retrieving of hidden treasure.

If any person having the Letter C on the middle finger, in the inclosure of *Venus Girdle*, it betokens him or her greatly abounding with lustful desires, and much given to profligate and vicious life. If the C be in the branch of the line of life, it denotes in men great wickedness, and an evil end; and

in women lasciviousness, and an insatiate desire of satisfying their lust: Nor according to our Art can we think her chaste, though at times she appear demure, and much pretend to Religion.

If the Letter L appear on the mount of the little finger, it betokens prosperity, store of riches and honour; but being near the Wrist, it predicts the contrary, threatening the party with disgrace and misfortune. If L appear at the top of the line of life, it signifies crosses in marriage, poverty, jealousies, and that the person shall commit Adultery, and beget many natural children imperfect in their limbs, &c. If in a woman, she shall prostitute herself to vile persons, break her marriage vows, dishonour and disgrace her Husband, &c. And if it be in the Wrist advancing to the Thumb, it denotes the like; as also in the middle of the Thumb, because in it *Venus* governs and disposes to lasciviousness; but being in the little finger, it betokens wisdom and valour; if it be under the little finger, it denotes a mediocrity of fortune; good near *Jupiter*, bad near *Saturn*, and near the plain of *Mars*, or mount of the *Moon*, threatens sickness and death.

If S, called the S of *Scorpio*, be near the Triangle of the Line of Life, and the Table-Line, and if under it there appear two small

Trian-

Triangles, it denotes Victory in all Attempts; but if it be in the other Triangle towards the Wrist, it denotes Cowardize though a quarelsome Person.

If the S of *Sagittarius* happen in the Line of Life, and *Jupiter* Predominant, it denotes much happiness and health, with length of days, and an obedient Off-spring. But if it be on the mount of *Jupiter* (for those Planets that rule the Fingers and Thumb, rule the mounts or fleshy part under them; as likewise the twelve Joyns of the Fingers, are attributed to the twelve Signs of the Zodiack, and the Fingers to the four Seasons of the year by Chiromancers) a milder Fortune; but on *Saturn's* mount it appear, it denotes evil luck; nor if it be with the *Moon* or *Mercure*, is it much better; but on the *Sun's* mount riches and honour are promised, by it length of days, and much felicity. It appears in the plain of *Mars*, is the occasion of good Success in Arms, and that the Party shall rise to high promotion by Feats of Chivalry.

If the Letter P attributed to *Pisces*, be found in the plain of *Mars*, it signifies as that before-mentioned. And so likewise in other places, 'tis good and evil, according as it posited near the Regency of benign or malignant Planets.

F and M stand for *Fortuna Major*, and w.

ever they are posited, pretend no harm to the Party, unless upon the mount of *Saturn*, or within the Girdle of *Venus*. Now to Illustrate these Particulars, I might again discant upon them, according as they are more or less influenced by the Planets, as they progress and reprogress, the twelve Celestial Signs described in the first Chapter. But intending to lay down nothing but plain and easie Methods, I shall wave it as a flourish used by Chiromancers, to illustrate their Science; and from hence proceed to the Lines of the Hand, and their Predictions of good or evil Fortune, from whence I have a little digressed, to give the Reader a plainer insight into this Mystery.

C H A P.

C H A P. IV.

Of the Hand most proper to be inspected, &
what is most material to be observed ther-
in, &c.



IN this case it is altogether convenient to know, which Hand is the most material in this Science to be observed, for unless be known, a right judgment cannot be made; wherefore those that are skilled in Chiro-

or Palmistry, are of opinion, that the left Hand is most significant, and ought to be observed with much curiosity, because on this Hand both the Heart and the Brain, being the principal Seats of Life, have the greatest influence, and to the former of them go from this Hand all the Lines and Veins; wherefore physicians by it may know the state of the body, as well as Chiromancers the disposition of the Mind, and impendent fate or good fortune incident to mankind. 'Tis in this Hand that *Jupiter* and the *Sun* have the superior domination; but take notice that you observe when you make your Inspection, the party be in good temper, not overcome with wine, fear, anger, excess of joy or sorrow, over-heated by travel, or debauched by excess of venereal exploits, or the body distempered by gluttony, for in these cases no true judgment can be made, by reason the blood retaining or dispersing disorderly, an extenuation of the natural heat is exhausted, and the constitution of the body alterable, so that the Lines will neither appear in their proper order or colour. Nor can a true judgment be made on a hand brawny and unfashionable with hard labour, by reason the Lines are clouded and distorted, and therefore the best judgment may be made upon children of four or six years of age, whose tempers the *Moon*

makes

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makes flexible and fluid ; but to come nearer to our purpose ; as for the Lines of the Hand I have already describ'd them, and now I shall proceed to give their true signification, the Rules above-mentioned being taken noticed at the time of Inspection, and of these in their order.

C H A P. V.

Of the Wrist Lines, and the good and bad Fortune they predict to Men and Women, &c.



1. If it happen the party inspected have four Lines on the Wrist, perfect and well-coloured, then do the Fates shew themselves propitious, in allowing him length of days; for he or she so having them, shall live to extream old Age, and if there happens two small bows above, making a sharp Angle, they promise a Heritage, or other Riches, by the Death of Relations or others, and that in their old Age they shall arrive to honour and preferment.

2. When there appears three plain Lines, if they be broad, they portend the party shall live to sixty years of age, gathering much riches in his youthful days, but by misfortune be reduced to poverty in his riper years, but that he shall again be prosperous.

3. Two Lines in the Wrist, signifies the party shall linger out many days in sickness and exation, and may arrive, if no fatal accident happen, at sixty years.

4. To have but one Line, signifies many Casualties and a short duration of Life.

5. If the Lines be wide and scattered, the party has no great understanding, nor will he gain any promotion; he may live to 39 in moderate health and prosperity, but let him look to the succeeding year, for therein is he threatned with death.

6. If

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6. If the lines cross each other, let the party be circumspect in his ways, lest he fall by the hand of an Executioner.
7. If the lines spread abroad, and wave in and out, passing crookedly, they denote a man of great Wisdom, but that his Ambition shall be his Ruin.
8. When a line crosses the wrist, and meandering extends it self towards the limit of life, it denotes sickness, if it appear exceeding pale, death will be the issue of that sickness, if black, the party is endangered by some bruise, and retains within him much corrupted blood.
9. If a crooked line bent-wise traverse the lines of the wrist, it betokens slavery or extreme hardship; if two do the like, his Fame will be a Gibbet.
10. If so it happen that the line of the hand-wrist be double towards the mount of the *Moon*, and if one ascend towards the line of life uneven, it signifies an uneasy and unquiet continuation upon Earth, and that the party shall be in continual danger of secret Enemies.
11. If in the wrist the upper line be twisted or linked in manner of a chain, it denotes the party born to a servile and laborious life yet fortunate in gaining riches.
12. When many lines spread themselves toward

toward the mount of the Moon, it denotes the party bent to travel by Sea and Land, a person of a rambling constitution, or a Vagabond.

13. If it happen that a line passes the lines of the Wrist, as sometimes it happens, and reaches to the mount of the Sun, then the party may look for Honour, Favour and Riches, which will flow upon him by unsuspected ways.

14. If there happen on the hand of a Woman a Triangle, beginning at the Wrist, and reaching near the Moons mount, then will she prove a common Prostitute.

15. If there fall out to be crosses upon the hand of a Woman, it denotes shamefacedness, chastity and virtue, and if one be found in the plain of *Mars*, it denotes she will be married young, and become a widow before the thirtieth year of her age.

16. When the lines of the wrist bear up to the flat of the hand, it signifies Fickleness, Inconstancy and Falshood.

17. To conclude as to the wrist. The long wrist without intersection, denotes strength and constancy, the short wrist disaffected, weakness of body and mind. If the lines be turned towards the mount of *Saturn*, vain imaginations, vanity and vexation. But branching towards *Jupiter*, it denotes honour and dignity,

dignity, with great riches. When it casts its branches between the fore-finger and *Saturn*, in a Man it denotes he shall be in danger of Death by wounds in his Head; and the like happening to a woman, presages her dying in Child-bed. If there happens Crosses and Stars upon or between the Lines, honour and peace shall conclude the parties old age; but if Stars appear alone, to the Female Sex it denotes Infamy and Disgrace. If the Writ Lines tend to the mount of *Venus*, the party is lascivious, and subject to many Vices: If to the Heptick they bend, then the party is just in his dealings, and has a prospect of long and prosperous days: And thus much for these most remarkable Lines.

C H A P. VI.

*the Line of Life, and what is thereby, of
good or bad Fortune, to be observed.*



His Line is Note-worthy, for by it Actions past and to come are to be observed, and this reacheth from the Wrist almost to the mount of Jupiter, and denotes a quiet life when 'tis well-proportioned, coloured and disposed. But if a Star happen that reaches the points of Venus, Mars, or Jupiter, many misfortunes shall befall the Party.

i. If

1. If a double line of Life appears, it promises long life, advancement to honour, the favour of Kings and Nobles, success in War and business of what sort soever. If it happen to a Woman, she shall enjoy what Felicity her Sex is capable of, and live many happy days.

2. When 3 Stars appear within this line, it threatens the party with calumny and disgrace, oppression and trouble from great ones. But on the contrary, if instead of Stars there appear Crosses, he shall be the Object of Female Love, and giving up his strength to Women, thereby shorten his days.

3. If the line appear clear, ruddy, and entire, it denotes health, length of days, and prosperous Fortune.

4. If there happen two OQ's, or a Y, the sight is in danger to be lost entirely; but upon the line there be but one Q, then but one Eye is in danger to be lost.

5. If this line close or twine with the middle or table line, then shall honour and riches be heaped upon the party, together with the love and favour of great men, obtained by his prudence and industry.

6. If the line be sected or cut where it ends between the mount of *Jupiter* and *Venus*, the party shall be grieved oft with sickness, occasioned by trouble and vexation. But if

Triang

Triangle, happen in the plain of *Mars*, he shall be miserably kill'd, if two be found here, he dies by the hand of the Executioner, or if the line be extreamly awry, it denotes the same.

7. When lines come from the mount of *Genus*, and cut the line of life, it denotes the party unfortunate in love and busines, and threatens him with some sudden death.

8. If the line be crookedly forked, it denotes the party to be of little understanding, and easie to be imposed on, a spend-thrift, and in the end, a fugitive.

9. If near the Ligament of the Thumb, a woman have two crosses, they crossing the upper part of the line, she is shameless, and insatiable, banishing chastity and modesty.

10. If there are three Stars on the three points of this line, they denote a man wrongfully to be abused, and brought into disgrace through the occasion of women; but, if they appear without the line, his reputation shall be unspotted.

11. If a division be in the middle of the line, it betokens sickness in old age, and consequently death. If it appear gross and red, denotes the party to be proud, high-minded, a lover of revenge, and of an evil nature, employing his wits to the ruin of his Neighbour.

12. If at the end, there be a Triangle, the party is a great babbler, impertinent in his course, and troublesome in his actions.

13. When there is a cross between the middle natural line, and the line of life, betokens nobleness of spirit and temper, wisdom and liberality. And thus much shall suffice to have observed upon this line, from whence I shall proceed to the next, which is the Mensual, or Table line.

C H A P. VII.

A Discourse of the Table Line, and its signification upon sundry occasions, &c.

This line has its Name from the Table of the Hand, and is greatly significant in Chiromancy, by reason it answers to the Head and Brain, the chief Seat of Wisdom and Understanding, and runs in some Hand along the four mounts, participating of the influence of the respective Planets governing them, and for its power and efficacy in portending good or evil. Therefore, observe these following Rules.

1. He who in his Hand has the Table line broad, and of a lively colour, enjoys health and a contented mind, is courageous and successful.

If there be crosses in this line toward the littl

The True Fortune-Teller. 27

ittle Finger, it denotes that the party shall be afflicted with sickness.

Who so has lines thwarting this line, is subject to many afflictions, as sickness, trouble, loss of estate, and the like; or, if it happen in the youthful days, it denotes crosses in love; if the lines or dents happen on the middle of the Finger, it denotes the man flatterer and inconstant; yet in the end by such his Folly, shall ruin himself.

If it so happen, that the line be double, or divided into three parts into any of the extremities, it signifies, the party shall be fortunate, and of a generous temper, liberal in nation, and of a courteous and modest behaviour.

The line being forked at that end that extends towards the line of *Jupiter*, it denotes quiet of mind upon frivolous occasions, doubts, fears, jealousies, and the like disturbance, riches got by deceit and violence, which will not be long kept, especially, if the line begins towards the mount of the moon.

If this line towards the mount of *Jupiter* be plain, and any Star appear therein, denotes a contented poverty.

If the line be crooked, it denotes danger from, by some mad or furious Beast, or a sudden mischief by some distracted or disorderly Person.

If upon the line, there be two crosses, promises promotion by Learning, &c.

If near the mount of *Luna* in the extremity, there be the Letter O, and the Line double, it signifies mortal wounds or bruises; be given in Quarrels or Combates; nor War shall such a one be fortunate.

If in the hand of any Person, three stops, as thus ... be found, they do note prudence and good conduct in affairs. and can that attains to the perfection of Learning; and, if this line end between the middle and fore fingers, it threatens death in Child-birth to women, and to men, weakness of Constitution, and much Sicknes.

Two branches in the form of the sign *Quarius*, going out of the Table line, deaining towards the little finger, denotes covetousness, and a desire of knowledge, profound mysteries and sciences, as *Necromancy*, & whereby he will be endangered; if visiting points appear, the party is lustful and lascivious.

If the line branch towards the fore and middle finger, and the ends be blunt, it notes riches and preferment.

If the letter B be found in the hand of a woman, it denotes her chast; and inclined virtue in her Youth; but being once debauched, which will happen, she turns lascivious, and

anton and insatiable, till age put a stop to
er lustful flames. If there happen a cutting
r separation between the two last fingers,
portends ruin by commencements of Suits,
Law for an Estate mortgaged or imbezled.

If a branch happen to issue from the line,
nd extend to the middle-line through the
idst of a cross, he shall become rich by
reasure found in the Earth, or some secret
ace, or else, by purchasing extraordinary
argains of such as understand not their Va-
ne.

If there be no Table-line in the hand of a
party, he is born to losses and misfortune in
the former part of his life, but in the end
all live prosperously.

The Table-line causing an Angle with the
ne Natural under the Thumb, denotes ex-
ceeding covetousness in the party : And thus
uch for our Chiromantick Predictions on
his line.

C H A P. VIII.

*Predictions on the Characters or Marks ap-
pearing on the middle Line, relating to the
good or bad Fortune in Men or Women.*

N the middle or natural line, which has
above the rest, a communication with the
rain; if any crosses be found, they denote
e party to be rich and fortunate, but much

given to lying and foolish discourse, flattery and much dissimulation. As many lines happen to be between the Table line and this line, signifies as many sicknesses in the first age, but the party shall escape death when those lines end towards the middle finger, they denote those sicknesses to happen in the middle age; if they extend to the middle finger, then in the old age; and when they reach the fore-finger, they threaten the party with a non-recovery of his sickness, for that it will end in death. If in any one of them, there happen a half cross, and it be branchy, or a branch crossing, it issue out of the Table line, and reach the fore finger, tend much towards it, and the other branch towards the middle finger, the party shall be prosperous and fortunate, if they happen to be blunted at the ends. The line of life and Table line joined, and by their conjunction causing an Angle, and the middle line not appearing, the party shall be courageous and bold, but cruel, and given to many vices; an abuser of his wife, and scornful of his parents, and in the thirtieth year death shall threaten him; the which (if not prevented by amendment of life, and speed repentance) will finish his course in this life; and if instead of a middle line, a Star appears let him beware of an untimely end. The middle

middle line cutting in two, and soon discontinuing, being of a pale colour, signifies the displeasure of Princes, and by offending them, Death or long Imprisonment. The line being broad and fair, promises old age and poverty; but, if it be thick and clouded, denotes the party to be of a weak memory, subject to folly, and many idle loquacities. The line extraordinary red with branches, making an Angle, in a Man, signifieth a Warlike and cruel Temper, a person delighting in Blood and Ruin; if in a Woman it so appear, she is Blood-thirsty and desirous of Revenge, and after long variance with her Husband, will find opportunity to kill him, or cause him to be killed. The line being double, it denotes succession and heritages to self the party in his middle age, by unexpected ways. The line twice forked towards the *Hypothenar*, signifies Hypocrisie, and seeming devoutness in the party. If the line be very pale, the body is subject to sickness and many disorders. This line double a Woman, denotes she will have five Husbands, and live to eighty years, yet die without Child. Crosses between this line and the line of life, in a Man, denotes a mild and gentle temper, but in a Woman, malice and contention, especially with her Husband, which in the end, will cause a separation.

Many crosses happening upon this line, denotes, he shall be raised to promotion by the Clergy. If points or studs appear in this line, let the Party beware of secret Enemies, and be temperate, lest he fall into divers diseases, and especially the Pleurisie.

Triangle or half Triangle between this line and the plain of *Mars* and line of life, signify combats and contentions, which often end in death or banishment. A cross in this line appearing near the middle finger, foresheweth the party to fall by Treachery or Assassination; but many crosses between it and the mount of the *Moon*, imply favour from great men, yet not to be continued without danger by reason of envious persons. If any knots appear in this line, it betokens the party to be a murtherer, or of a murtherous inclination; and dangerous are they to be seen in a woman's hand, by reason of the bad influence that governs them; for ten to one, by some means or other, she will be incited to take away her Husband: And thus much for the prognostication of this line, a line much observed by Chiromancers.

C H A P. IX.

*Prognostications as to good or bad Fortune
in Man or Woman, from the Line called
the Girdle of Venus.*



This line is mostly attributed to the influence of the Planet, from whence it derives its Name, and what is to be observed thereby, chiefly tends to marriages and copulation, distinguishing the Chaste from the Libidinous, &c. As first, If in this line there

happen dissections or divisions near the fore finger, it betokens, the party shall ruin his fortunes, by associating himself with Lascivious Women. If the Cuttings be under the middle finger, he shall be assassinated by the Husband of some woman he attempted to debauch, or in a Females quarrel, fall in a Duel. If this line appear on both hands, either in Man or Woman, it denotes them extremely Lascivious, and that they will decline no Beastiality, even that that is against Nature, &c. Two crosses upon that line, one being on the side of the fore finger, and the other bending towards the little finger, denote virtue, meekness, and a modest behaviour, one often tempted to unlawful Actions, but with detestation declining them; and by this mark, ought wise men to choose their wives, for in women it is more significant than in man. In brief, this line signifies those that have it, for the most part to be desirous of carnal Copulation and of a hot Constitution, which is the Original of such desires, both in men and women, for thereby the blood being soon rarified, receives more Spiritual Influence, and is thereby quickly dismissed from the brain, heart and liver, to the seminal Vessels, and preffes for evacuation; nor farther think I convenient to give judgment on this line, because it portends for the most

part

part uncleanness and beastiality; but leaving it, I shall proceed to the line of the Liver, or the Hepatick, which is the next principal line observed by the professors of this Art.

C H A P. X.

*Judgment on the Hepatick Line, as to good
or bad Fortune in Men or Women.*



This line is often blotted out by labour, and therefore rarely appears in the laborious.

brious hand, it's beginning is at the root of the line of life, extending it self through the middle of the Palm to the mount of the *Moon* or *Brawn* of the Hand; and if it so happens that this line is strait, and crossed by other lines, it signifies a sound judgment, large memory, and a man capacitated for undertaking great things, were he not fickle and unresolved. If the line be winding or crooked, bending in and out, it denotes deceit in promise, cheating in employment, and an oppressor of the poor; but if strait, the contrary. If this line and the Cephalick line make a Triangle or a Quadrangle, it signifies the Person of a Noble Descent, and one covetous of Promotion to honourable Employments, rarely any vulgar person having them: so that by these, when matters were doubtful, the Antients were wont to distinguish the Noble from the Ignoble, by these Angles. If it happen, that this line as well as the middle line, begin near each other, at the hand-wrist, it denotes a feeble judgment, defect of reason, &c. in a man, and in a woman hard labour, sickness; and by that sickness, many times loss of judgment, insomuch, that many become Idiots. If this line happen to be forked, or there happen above it a figure in this form ✕, it signifies great riches and honour, by learning and good parts, a vivacity,

Vacity and continuation of health: And
thus much for the Hepatick line, the next is
the Milky-way, a line so called.

C H A P. XI.

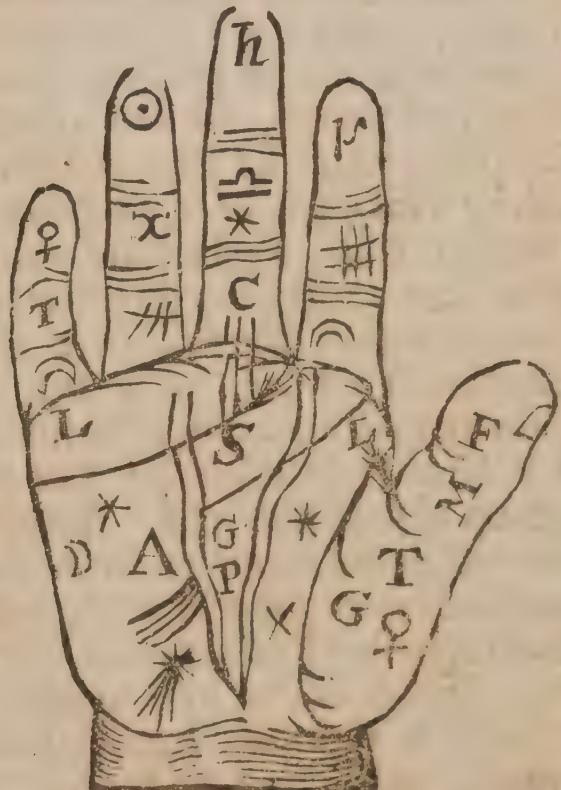
*Judgments, or Chiromantial Observations
on the Milky-way.*

THE Milky-way is composed of many lines, reaching from the Wrist to the mount of the Moon, and takes its Name from that in the Heavens; and if it happen, these lines are intire and run parallel, then shall the Party be fortunate, and much desirous of Travel and Voyages by Sea, and shall raise himself by Navigation and Commerce. If the lines of this way bend towards the mount *Venus*, they presage the party fortunate in the love of women, and that he is of a gentle complacent temper, mild and affable, eloquent and wise, not easie to be insnared by their Wives. If so it happen, that in these lines Stars appear, and mostly spread themselves towards the mount of *Mercury*, riches are promised with many honours, which he shall attain by his Prudence and conduct in Fairs. If this line in men appear not, or very little, it threatens sicknes, and many Grievances; when they are cut and unequal, they denote a melancholy person, and one infirm in his Intellectual Faculties, a Person subject

subject to strange Dreams, and a pretend to Revelation. In fine, if this line be well proportioned, it denotes riches, ingenuity and the love of women; but if crooked, winking, or cut, sickness, folly, falsehood & poverty.

C H A P. XII.

Of the Suns line, and line of Saturn, and what Predictions are to be observed from them.



These lines take their Original diversly and first the line of the *Sun* being bi-

final

all, begins at the line of fortune, and ascending, divides the *Suns* mount directly the King Finger, dedicated to that glorious Planet, and sometimes visibly ascends to the third Ligament, branching out for the most part, or containing lines of equal greatness.

This line wanting in a hand not inured to labour, whereby it may not be obliterated, denotes the Party slothful and careless, one that is not greatly desirous of Preferment, or will arrive at any, but must content himself with a poor and mean Estate; but if it large and high ascending, it denotes Honour and Dignity, and favour of Princes, and the love of all Men, especially if it be double, as sometimes it happens. When it is far, and of a shining ruddy colour, even the Table line, it promises preferment by Offices and Places of Judicature, but being pale, it denotes Folly and much Tribulation. Crossing this, betokens the Person to have many Enemies that envy his prosperity, but by his mild and gentle temper, he shall turn their hatred into love, &c. If the Girdle *Venus* happen to cut this line, the party must beware of Marriage, least he live in continual contention.

If this line happen to be crooked, meandering in and out, it betokens a short Life,

accompa-

accompanied with sickness and crosses. If Virgins it appear much branching toward the Girdle of *Venus*, it betokens early Marriage, and many Children, with indifferent prosperity, but that they will be apt to astray, and promote their Husbands to the dignity of the Forked Order.

Saturn's line takes its beginning from the bottom of the Palm, and crosses the Tabernacle line, being in some forked upon the mound, and has its end at the middle finger, and sometimes it passes to third Ligament, and is double. This line separating the Heartick line, signifies the party honest and careful in his affairs, but shall not attain to a considerable Preferment. If it so happens to be winding, or crooked very much, or have a Star at one of the Angles towards the middle finger, it threatens the party with all the calamities attributed to Saturn's malignant influence, as imprisonment, banishment, loss of goods, friends or estate, &c. as has been often observed in those who have waited the former, and unfortunately had the latter of what is proposed. If the line of Saturn descends from the middle of the finger which Joint, the Sign of *Aquarius* claims the brawn of the hand, it denotes melancholy and flegmatic Diseases, imprisonment, and the like, which will be long delayed; and

ne like will happen, if the Hypothenar divide it. If towards the line of life, it goes through the middle of the middle finger, cutting the mount of *Saturn*, it denotes slavery, imprisonment, and sudden death. The line being full and entire, denotes prosperity and continued healthfulness: And thus much may suffice, as to the prognostication of these lines; the next, any ways remarkable, is the Cephalick line, being the last that is worthy of note in this Art.

G H A P. XIII.

Of the Cephalick Line, and what is to be observed thereby.

This line begins at the Wrist, near the line of Life, and ascends to the middle Natural line, and by so doing, makes a Triangle: This line broken, divided, and disordered, betokens misery and misfortune to men, and death or great pains in Child-birth to women; but, it appearing fair, and of a good complexion, denotes the contrary, especially, if fully it reach the middle Natural line. If Stars appear in this line, in the plain of *Mars*, that denotes the party to be bold and furious, subject to quarrels and much disorder: and, if in this line, there happen a Star, on that part inclining towards

the

the brawn of the hand, it signifies the person subject to Theft and Fraud, with many other ill actions. If this line without any break begin at the hand-wrist, peace and quiet, old age insures, prudence, honour, and riches, free and liberal disposition, &c. If it happen to be forked near the Table line, wisdom and much activity is thereby signified. To conclude, if there be a Triangle between this line, the line of Life, and of the Liver, happy fortune, a prosperous life, much ingenuity, and riches are promised: If this Angle be blunt, it denotes Diseases, a sickly Constitution, and weakness of Body: If it happen to be exceeding short, it denotes Boasting, Prodigality, Beggary, Folly, and brevity of Life. And thus have I taken full observation of the lines of the hand, usually regarded in *Chiromancy*, and made a true judgment upon every particular, worthy of Observation; from whence I shall proceed to say something of the Plain of Mars, and the Moons Mount, and so regularly proceed for the better and more easie understanding of the Reader.

C H A P. XIV.

of the Plain of Mars, place of the Moon, commonly called the Mount, and Judgment on what is Materially signified therein.



THe Plain of *Mars* is in that we commonly call the Plain of the Hand, the Triangle between the lines being assigned his station; and if in this Plain the counter-line

line of life, commonly called the Sister-line; it denotes the party fortunate in War, and advance himself by feats of Arms. The Plain being hollow, and the lines crooked and distorted, signifies, the party shall fall by the Sword of his Enemies. If the line attributed to *Saturn*, enter this Plain, it signifies, the party will suffer much hardship in Camp, Prisons, and Slavery abroad, &c. When the lines beginning at the hand-wrist, are long within this Plain, reaching toward the brawn of the hand, they declare a War-like spirit, a Person subject to travel, labour, and of a wrestless Nature. The Sister-line being short in this Plain, denotes boldness, covetousness, the Party given to violence, theft and rapine; as likewise misfortune in War, infidelity, boasting, sedition, treason, murther, and many the like wickednesses. If in the middle of the Triangle, there appear other small Triangles towards the Wrist, Duels and Combates are thereby denoted which often end in death, or disgrace; but, if they appear full towards the Table line, fame and a prosperous life will happen to the party. If the Party have a cross deep and large in the middle of the Plain, it signifies him zealous in Arms for the defence of his Religion, and that he will gain renown thereby. If Stars appear in the Plain, poverty and misfortune.

misfortune are threatned, as also many secret enemies that will endanger his life.

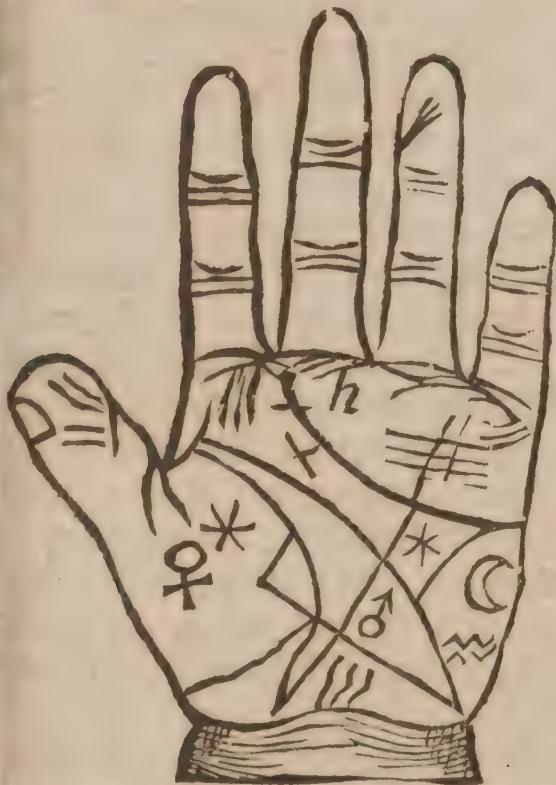
The Moons place is between the hollow of Mars and the Wrist, called the Hypothenar, or Brawn of the Hand, and on these two, the Lannons and Aphorisms affixed, and what is hence to be observed, take according to the Opinions of the skilful in *Chiromancy*, as followeth.

If the lines appear pale or black, and gross in the *Lunar* Regions, the Party is threatned with many misfortunes, and improsperous success in all his undertakings; but, if they are fair, of a lively colour, suitable in proportion, the party shall have good success, especially in distant Land, as well in Commerce as Negotiation on the behalf of his Prince; and women wherein they so appear, shall be fortunate in marriage, and be exceeding fruitful, easie in delivery, and free from death on that occasion. A round Circumference upon the Moons mount or place, threatens the party with blindness on one Eye, or extraordinary sickness; or, if two happen, both Eyes are in danger, either by blasting, or some fatal accident. Stars appearing on this mount, denotes a treacherous and malicious Person, big with envy, and a troubler of his Neighbours; but, if crosses manifest themselves, their promotion to honour

nour for high deserts ; as likewise riches are promised, and that the party is much given to Religious Exercise, but of a sickly temper; yet again, if five crosses appear, the party is short lived ; many Learned in this Art affirm, that 28 years are the Limits of his temporal Being ; and that near the time, that he or she so having them, must leave this World, the largest of them will disappear. And now as to the Palm, the next thing to be considered, is the Angles, *viz.* The Quadrangle and Triangle, on which I shall give Judgment, as followeth.

C H A P. XV.

the Angles observed in Chiromancy, relating to good or bad Fortune in Man or Woman.



A S for the Triangle, it is caused in the hollow of the Hand, the line of Life, middle Natural line, and the line called Cephalick line, or line of the Head; as the Quadrangle, a line so called, it is used by the Table line, middle Natural line, of the Sun and Saturn, and from these are

are to be observed in order the following Prognostications.

If the lines and veins of the Triangle well proportioned, well coloured, and the Angles be equal, health, prosperity, and moderate fortune are signified, as also the party is of mild disposition, and courteous behaviour; but the lines and veins obscure, distorted, and the Angles disproportioned, denote a churlish and sullen person given to labour, covetous and desirous gains, fraudulent, though of little understanding. A spacious and large Triangle denotes liberality and munificence, courage and constancy, but narrow the contrary. If it be altogether wanting, or defective by the disappearing of some line, it signifies the party unfortunate, and of an evil nature subject to many Vices and erroneous Practices. The right Angle, between the Cephalick and the Line of Life, bordering on the Brawn of the Hand, be comely and decent it signifies the party, one of a large understanding, great memory, and a lover of justice; the right Angle being little and sharp denotes a provident and industrious man, or desirous of riches; but, if it be obscure and blunt, folly and poverty attend the Possessor. The left Angle pointed, denotes a loquacious Person, and a man studious to over-reach and deceive.

receive his Neighbour. A brawniness in the midst of the Triangle, denotes the party quarrelsome, vexatious, implacable, and of an evil nature; and the like is signified if a sanguine redness appear in the extreamities of this Angle. If a *Star* happen in the Triangle of a womans hand, she is prone to unlawful love and lust, and will thereby be rendered miserable in the end; but if it dream with a tail like a *Comment*, it denotes woman to out-live four Husbands, and yet not arrive at any considerable age, especially that mark happen before the 20th year. our lines cross-wise in the Triangle, denotes the evil and malicious, subject to theft and fraud. A *Star* near the right Angles, denotes man perfidious, and much the same as the former. When in a mans left hand, looking towards the mount of *Mercury*, the Angle contains three small parallels, they signifyveliness, health, and the like.

The Quadrangle fair and well coloured, denotes riches and health, a sound judgment, and large memory, with much liberality and impatience, but little and distorted the contrary: and most whose hands are subject to embling, have the latter sort of Quadrangles. If a *Star* happen in the middle, it denotes the party a lover of justice, and one who rejoiceth at the prosperity of his Neigh-

hours, a patriot of his Country, and a pro-
to Religion; the like signification has a cross
if it be large and fair in the place aforesaid.
If upon the Table line, making the upper
side of the Quadrangle, there happen a Star,
courage and prudence is thereby denoted,
Person liberal, and favoured by great ones;
yet is threatned with an Eclipse for a time,
but afterward will prosper more than ever. If
the Star appear upon the line of *Saturn*, it
denotes a person to run into much oblique
and disgrace by insatiable lust, and unlawful
love, and that in the end he shall be afflict-
ed with poverty and disgrace, &c.

C H A P. XVI.

*Of the Mounts or Fleshy parts at the Roots of
the Fingers, attributed to Jupiter, Saturn
Sol, and Mercury, as also the Fingers to
them attributed.*

AS for these mounts or little risings,
I have already shewed divers predict-
ions signified by them, and therefore shall b
briefer in Treating of them in their order,
as also of the Fingers.

*Jupiter's mount is under the fore-finger, i
there happen a cross or two, honour is there
b*

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y denoted, fortunate marriage, much loyal-
and applause. If crosses happen on the
rst joyn of the finger towards the outward
de, it signifies riches and honour by Learn-
g and Science. When four or five lines
between the first and second joyn, in the na-
re of a Gridiron happen, it betokens the
rties life endangered by women, or in their
use. Upon Jupiter's mount a Star denotes
sgrace, infamy, and loss of honour; but if
o Stars appear, the contrary will happen.
line arising out of the Table line, and di-
ding this line, denotes a sudden and vio-
it death. If there happen a square, and
e line divide it, signifies honour and revo-
ice, health, and prosperous fortune. If in
e finger of a woman, there happen three
es between the second and third joyn, fair
d red, it betokens her of a merry temper,
l that she will have a Husband, loving and
id, yet ten to one she dyes in Child-bed.
Star appearing on the first joyn of the
e finger, it denotes in women bashfulness,
stity, and a virtuous life. If so it happen
t a Star appear on her second joyn, much
vancement is promised her by marriage,
the favour of great persons. When near the
nt of this finger two equal lines appear,
y signify the party to be ingenious, a
er of learning and virtue, noble and libe-

ral; the like lines in a woman presage fruitfulness. If this character \neq happen in the first or second joyn of the fore finger, promises to the party abundance of wealth and possession to fall by the death of friends; but if it happen in the extreamity of the said finger, it denotes vexatious suits and contention with the nearest Relation; if on the mount of *Jupiter* it appear, great honour are promised the party, and much inheritance.

The mount of *Saturn* is under the middle finger, to which we joyn the finger, wherefore observe that when this mount is full and plain, the party is weak in judgment, and without fraud, yet laborious and industrious in his business and occupation. If there happen a line, taking its beginning at the first joyn of the finger to cut or divide this mount with two cross lines, then captivity and imprisonments are threatened, with many lost crosses and vexations. The Table line reading the mount of *Saturn* and dividing it, signifies the party, as the Proverb is, to stir up the stream in all his affairs; and though he be industrious, yet shall he be empty, yet have a contented mind. If in a woman five or more lines, not exceeding eight, ascend towards the second joyn, placed in the first, it denotes her to have

any Male Children, bat being grown up, they shall prove unfortunate. A Star in the first joyn't of a mans, signifies he shall be assasinated or murthered. Many lines on the mount signifie loss and poverty, crosses and imprisonment. If after the Age of thirty, two lines plainly appear on the mount, they threaten the party to fall by the hand of Justice, or with a long imprisonment. When on the second to the third joyn't there are three lines, two of them being a-cross, it signifieth in a woman much calumny and re-touch, occasioned by her lewdness and un-lawful actions, especially as to what relates to venery. If so it happen, that in the plain of Mars, or somewhat lower, there ascend a line, passing through this mount, reaching to first joyn't, it denotes the mischief to fall in February, if it reach the second joyn't, then January, and touching the third joyn't it will be apparent in December: These three ynts denoting the three Winter Months, as the other nine do the nine Months of Spring, Summer and Autumn. When on the side of a finger of Saturn, there appear a cross or star, death or imprisonment for defence of Religion, or the Liberty of their Country is threatened. The next in order is these following Predictions.

If on the Sun's mount, which is at the root

D^o 3 of

of the Ring-finger, there happen certain lines beginning at the first joyn of the Ring-finger, and extend themselves towards the tall line, and no intersections, the party will high in the favour of great men, attained wisdom and knowledge of many sciences, and thereby shall attain to riches and honour but if they be cut or crooked, disgrace and penury will be the sequel. A cross upon the mount, denotes the party to be exceeding covetous and worldly-minded, one that wholly lets his heart upon his riches; the little cross in a woman, shews her inclination is to whoredom, whereby she shall raise her fortune. When some small lines, beginning the line of fortune, or middle natural line, and ascend towards the joyn of the Ring-finger, running parallel, and not joyning, they signifie riches, honour, and a lasting fame to the party. A Virgin having certain lines between the first and second joyns of this finger, they being strait and parallel, denote great advantage by marriage; but if they appear not till twenty, the party shall be in danger of dying a Maid, or at least continuing long against her will unmarried. If the little lines happen from the second and third joyn, they signifie a good Name, and an indifferent fortune to man or woman. The last joyn manifesting a Star or Cross, denotes

on

ne born to inherit an Estate, but extreamly unfortunate. If in the extremity of the finger, near the Nail, lines appear, it denotes man laborious and industrious, but never estined to riches and places of honour. When from the Table line, towards the joyns on the Ring-finger, there issues a single line, riches and great possessions are promised.

If a Triangle happen in the first joyns of his finger, it denotes her chaste and virtuous, & a mild and modest behaviour, &c. The ext mount of *Mercury*, who governs it and the little finger; and from thence we pre-
dict as followeth.

The *Mercurial* mount well proportioned, full and lively coloured, signifies the party to be just, honest, a lover of wisdom, and one that delights to do good. This mount half filled with lines, denotes the party ingenious, sociable, and of a ready wit, yet shall he not attain his advancement by Learning, but by the favour of Friends and Relations, a man abounding superstition, &c. If on this mount certain lines happen, coming from without the hand, they denote the party a lyer, flatterer, deceiver, and vain-glorious Person. The character of *Jupiter* happening here, portends a great understanding of mysteries, and much wisdom, but that it shall be apply'd to the wrong end, and the party shall

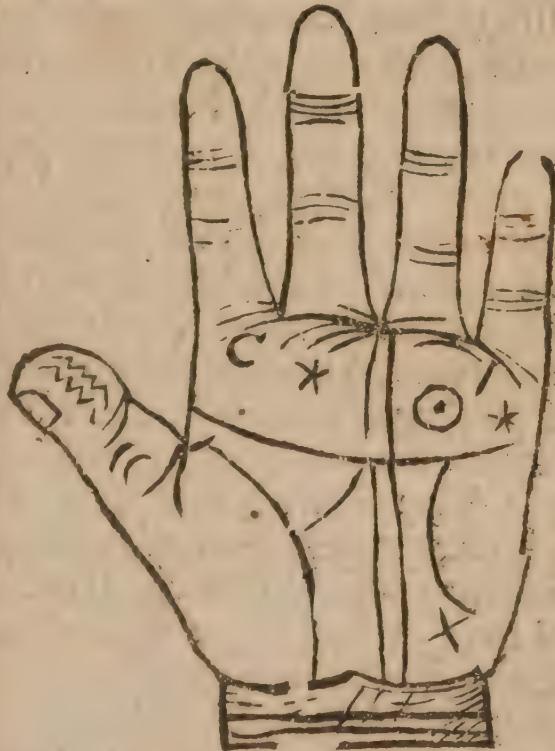
56 *The True Fortune-Teller.*

thereby in seeking to hurt others, indamages himself. A cross on this mount, denotes the party an Athiest, or one that has no inclination to Religious Worship. When in the thumb joyn't a Star or cross happens, it denotes poverty, though the party be learned and industrious, his poverty proceeding from his good nature, over kindness, or lavishness & expence. Now the remaining part of Chiroomancy, or at least so much of it as may serve upon any occasion, consists in the Thumb and the Nails, in which I shall be brief, by reason their signification is much the same with what has been already related on the Mounts and Fingers.

C H A

The True Fortune-Teller. 57
C H A P. XVII.

Of the Thumb and Nails, and what of good or bad Fortune is to be observed thereby.



The Thumb is properly called the Finger, because it is ruled by that Planet as well as the Mount, and when it is strait, smooth, and of a lively colour, it denotes a good nature, a person affable, gay and witty. If a short line pass the Root of the Thumb, near the line of Life, called the Sister of the line of Life, it denotes riches and pleasure to be enjoyed.

enjoyed without interruption; but if it stands higher, or near to the middle joyn, it denotes poverty in the first age, but afterwards abundance of riches. Four lines appearing equally distant from each other, towards the Wrist, or the back part of the Thumb, riches and honour are promised thereby. In the last joyn of the Thumb, if near the Nail, the lines appear straight, clear, bright, and well proportioned, they foretell unexpected riches and honour; cross lines broken and disordered, signify the party proud, lustful and vain-glorious. A Star in the lower joyn denotes a pleasing and sedate temper, a Person worthy the friendship of great ones. If the letter L happen on the first joyn of the Thumb, it denotes sudden marriage, though some misfortune depend thereon. If the character of the *Sun* happen on the mount *Venus* in the hand of a woman, it denotes given to Whoredoms and Adulteries. On the first joyn of the Thumb of a woman happen three or four lines, cutting and crossing each other, it denotes her Husband shall conspire her death, or she shall other wise be in danger of a violent death. Two lines beneath the second joyn, denotes the Person subject to all manner of vices. And thus much for the Thumb, as for the Nails, their significations are divers, and their mate sign

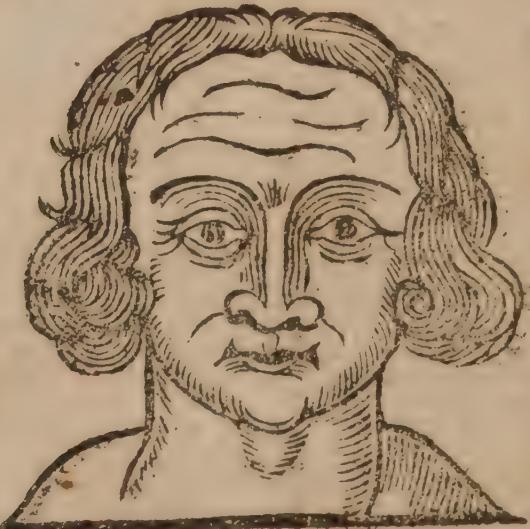
significations are thus known. If the Nails be broad, they signifie a mild, gentle and easie emper. The Nails white and long, denotes the party to be of a weak and sickly emper. If upon the extremities appear a strange paleness, short life is thereby signified. Narrow Nails denotes a covetous, luxurious, and adulterous Person. Extraordinary long Nails denotes the party of a good natural disposition, but subject to jealousy and mistrust. Oblique or winding Nailes signifies a cunning Person, and one given to raud and deceit, to much vexation and trouble, by prosecuting his Neighbours on frivo-
us occasions. Little whites at the extre-
mities of the Nail, denotes the Party avari-
cious, foolish, and pusillanimous. Little Nails,
being round, denotes the party given to
much anger, one envious, and a hater of
good men, yet not capable of hurting them;
and if they be crooked, Pride is denoted, and
much arrogance. Round Nails denote an
onest meaning, a lover of wisdom, and a
great student in sciences. Fleshy Nails sig-
nifie a Person lazy, and desirous of ease, of
nall judgement, and less will to improve it.
ale and black Nails, denote a Person of
melancholy disposition, subject to many dif-
fuses, occasioned by that humour, yet trea-
therous, crafty and malicious. Red Nails,

marked

marked with yellowish spots, signifie the party of a fiery Nature, much given to broils and disturbances.

Thus Reader have I given you the meane plain and easie Rules of Chiromancy or Palmistry, by which you may know at any time the things that shall befall any, according to the disposition of the Planets, if a superiour power prevent not: And further to give you an insight into secret Sciences, I shall proceed to open a greater Cabinet of Mysteries, viz. The famous Science, or useful Arcana of Phisiognomy.

C H A P. XVIII.
Of PHISIOGNOMY.



Physi

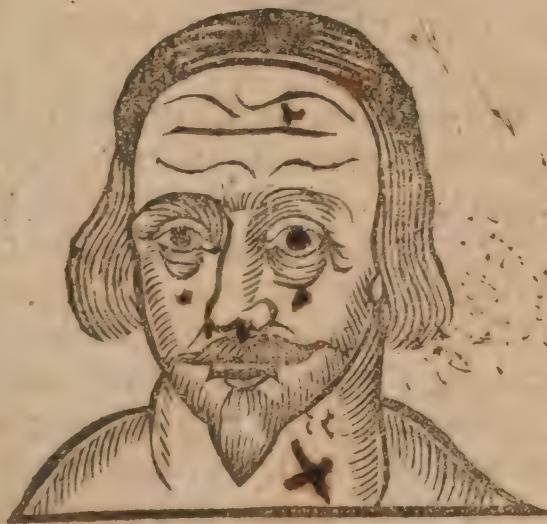
Phisiognomy is a Science that has been of high esteem by Emperors, Kings and Princes, who studied it with care and diligence, as desirous of nothing more than by his Art, to read men, and by the External parts, know and discover the inmost secrets of their hearts, according to their natural inclinations; as likewise the constitution of their bodies, in relation to the humours, diseases, or death, signified or foretold by sundry marks and symptoms; nor can any man justly pretend to skill in Phyfick, if he be deficient herein; and in this case the Signs and Planets are greatly significant, and have domination and influence chiefly in the succeeding parts of the body, as thus, the Forehead is governed by *Mars*, the right Eye by *Sol*, the left Eye by the *Moon*, the right Ear by *Jupiter*, the left by *Saturn*, the Nose by *Venus*, and the Mouth by *Mercury*. Again, as for the twelve signs of the Zodiaek, *Cancer* in Phisiognomy is posited on the Foreheads hight, *Leo* on the right Eye-brow, *Virgo* on the right Cheek, *Libra* on the right Ear, *Scorpio* on the Nose, *Sagittarius* on the right Eye, *Capricorn* on the Chin, or lowermost part of the Head, *Aquarius* on the left Eye-brow, *Pisces* on the left Cheek, *Aries* on the left Ear, *Taurus* on the middle of the Fore-head,

head, and *Gemini* on the left Eye. And no man can make a right judgment of these; observe the following Rules. A blackness or swariness in the face, if it be shining, denotes the party of a heavy temper, slow to act, fearful, cautious, and not subject to quarrells. A greenish complexion, with black specks, denotes a Person cholerick, and full of anger, subject to broyls, law-suits, and intestinal contentions. A ruddy complexion, not lying over fat, denotes the party to be of prompt wit, over-reaching in cunning, and little regardful of their trust. Those that have their Faces of a pale leady colour, the Forehead red, and Eyes sinking inward, are extreamly bashful, restless in their minds, full of angry thoughts, and fearful, troubled continually with affrighting dreams. A high white complexion, bespeaks a man to be good natured, seldom angry, soon pacified, and ever faithfull to his friend, but fearfule and effeminate; and therefore is best suited with women, to render them more admirable in the Eyes of their Admirers. The brown colour, mingled with pale, denotes any person unstable, inconstant, luxuriant, and given to many extravagant vices. Those that have a flushing colour, rising and falling at times, have a defect in the Brain, by reason of the extraordinary heat, which threateneth

which them with violent Feavors, Lunacy, or like unhappy disorders that proceed from heat. And thus much for the complection of the Face in general, from whence I shall proceed to particulars more immediately denoting the Phisiognomical predictions.

C H A P. XIX.

Observations taken from the Hair, Beard, Chin, Eye-brows and Neck, with the Explanation of their divers significations.



If the Hair of the Head be thick and soft, it denotes a man of a mild and affable temper, not subject to treachery or fraud. If the Hair

hair grow exceeding fast, it denotes the body inclining to driness and decay, its growth being suddenly forced by heat, which is destructive to the brain. Abundance of hair in young children, denotes their complexion to increase and augment by bad humor. Curled hair, hard and black, denotes the party to be of a hot constitution, subject to commit many outrages & violences. Smooth hair and lank, denotes the party to be pliable mild, ingenuous and tractable, but infilanimous, and one not over inclinable to struggle over-much for temporal riches. Hair rising and standing upright like bristles, denotes the party of a hot constitution, haughty and timerous. White hair signifies the party to be of a cold and weak constitution. fine, black hair proceeds from the effect of choler, and hot blood. Red hair from a moderate temper. Hair of a gold colour, denotes a treacherous person. Red hair inclining to black, denotes a subtil, crafty, and over-reaching person. A Chestnut colour hair, signifies the party of a fair condition, mild and well-disposed, &c. And thus much for the hair of the Head, and its significations, from whence I shall proceed to that of the Beard.

A thin soft beard, signifies a lustful period, undevout, effeminate, tender, and given to regard

garders of their person. A red beard, denotes the party wise, courteous, complacent, a great rhetorician, smooth tongued, and mewhat subject to flattery. A flaxen or grey beard, denotes a flegmatick person, yet wise and industrious. If the beard be replete with hair, it denotes the party of a good nature, free temper, reasonable and devout; but when it grows stragling, the contrary. As for Women, if a beard or long hair appear upon their Chins, they denote them masculine, and of a hot temper; but if there appears no hair, then they are soft, shamefaced, weak, mild, and of a courteous behaviour.

As for the Chin, if in women it be long, it denotes her a turbulent and vexatious person, subject to scolding and brawls; and in a man denotes him loquacious and indiscreet. A little Chin, denotes malice, fraud, despite, &c. A round thin Chin, denotes a man effeminate, yet full of pride and haughtiness. A square Chin is full of masculine, &c. denotes great courage and strength of body, much zealous of wars and clandestine commotions. The person that has a round Chin, dimpled, of a good nature, amiable, just, loving, and much given to women, and the like it tolds to the other Sex. A lean and wrinkled chin, denotes a Person unfit for the act of generation, bewraying some more than ordinary.

dinary defects in the secret parts. A crooked Chin, with a gutter or valley at the joyning of the Jaws, denote a perfidious and treacherous Person, much given to contentions, it in either man or woman. And now next in order, are the Eye-brows and Eyelids.

He or She that have their Eye-brows clin'd down from on high, when they spee and move, and rise at pleasure, are accounted deceitful, malicious Persons, much given to lying and romancing, and ought to be careful, least their Tongue bring them to an untimely end. If the Eye-brows be long, and there be no divisions in the middle, but they reach one another; they denote the Person to be of no great understanding, yet a lover of mischief in secret. If the Eye-brows are naturally folded, as if they were curled, they denote the party immodest, bo rapacious, and an envier of other mens prosperity. When the Eye-brows being of flaxen colour, are short and narrow, they denote the party of a soft and pliable temper, reasonable and fearful, yet soon provoked to anger. If the Eye-brows in a Female stand staring, or the hair turn upward, and see to curl, it is a sign she has lost her Virginity. The party with short and small Eye-brows covetous, crafty, and over-reaching, full

vexat

exation and disturbance. If the Eye-lids be long, with long hair, they denote the party to be morose, clownish, yet a great master of his abilities.

If any party have a long Neck, it denotes him or her to be timerous, unwise, glutinous, a great drinker, and an illiterate Person. A short and small Neck, denotes a wise, tho' eacherous Person, much given to anger, yet soon pacified. The party that has a newy brawny Neck, is subject to quarrel, and thereby imbroyls himself often to the prejudice of his Person and Estate. A fleshy Neck denotes a proud Person, and a disdainer of others, better than himself. A small Neck denotes a weak and feminate capacity, inclining to softness and inglorious ease. A Neck inclined or bowed, denotes malice and ill. A straight Neck demonstrates rashness. Neck declining to the right side, signifies prudence, desire of study, and attaining of sciences; and if towards the left, the contrary. And thus much for the first part of physiognomy, leaving which to the consideration of the sagacious Reader, I proceed to the second.

C H A P. XX.

*Phisiognomical Judgments upon the Eyes
Nose, Ears, Mouth and Face.*

LArge Eyes denotes a person bold, floate ful, subiect to falsities, and of a ruy behaviour. Eyes partly coloured, denote man or woman subiect to sundry passion hasty, and of little stability. Eyes deep and naturally sinking into the head, especiall if they be of a greenish colour, denote t party wise, industrious, great in cōcouncil, an happy in his undertakings, but not altogeth free from vice. An extraordinary wltish or wally coloured Eye,denotes an imēcile person not capable of any great acqui ment. A sharp and piercing Eye, with t Eye-brow declining, denotes a deceiver an fraudulent person. Small Eyes, deep s declare the party to have a large understand ing, a clear sight, far commanding in lig or darkness. A squint Eye, denotes a fra duvolent deceitful Person, and one given many absurd actions. A yellowish or citte coloured Eye,denotes the party false hearte a dissembler, and one that is regardless vows and protestations. The Eye of a me bigness, clear and shining, denotes an hone and ingenious person.

As for what concerns the Nose, take as followeth: A high Nose denotes the party given much to violence and false severations. A big Nose, every way long and hanging down, denotes covetousness, desirous of honour, ambitious, yet wise in the management of his affairs. A Nose rising in the middle, and again declining towards the extremities, denotes the party to be unconstant, harsh, cruel, and greatly mistrustful, given of his nearest Relations. A Nose crooked and awry, somewhat long, denotes pride, envy, luxury, vain glory, and injustice. A round Nose, at the extreamities with small nostrils, denotes in a man pride and incredulity, and in a woman uncleanness and meditation of revenge. A red Nose, that is naturally so, denotes a contentious, turbulent, quarrelsome person. A Nose proportionable in all parts, streaked with veins and well colour'd, denotes the party to be of merry, affable temper. If the Nose be hairy at the point or above, the party is of a weak understanding, yet honest and industrious. A Nose round and long, of a pleasant feature, denotes in the Female Sex, especially if they have blue Eyes, prudence, chastity, and good conduct in affairs. If in a Female the nostrile of the Nose seem to part from the Bone, or be cleft at the end, she has undoubtedly lost her Virginity. A

A great Mouth, standing unseemly wide, denotes the person very loquacious, bold, courageous, yet inconstant and a reporter of false stories. A little Mouth, well proportioned, denotes the party peaceable, cautious, eloquent, desirous of Learning, and one of small stomach. Thick Lips denotes the party foolish, easie of belief, and one given to excess. Thin Lips denotes eloquence, much talk, and a good understanding. Lips well proportioned, and well coloured, denotes the party faithful, given to vertue, and eschewing vice. Lips disproportioned, as one thicker than another, denote the party of little understanding, slow to comprehend, and much inclinable to folly.

If the Ears be big and broad, they denote weakness of memory, sloathfulness, and little success in Affairs; and little Ears well proportioned the contrary. Long Ears denote boldness, arrogance, folly, contention, gluttony, and many disorders. The Ears that are in a Semicircular form, and in a figure of an ordinary bigness, and the Crests and Line covered in the middle, indifferent flat towards the Center, decently standing on the Head, they denote the wearer wise, constant, courageous, and friendly.

A Fleshy Face denotes a cheerful person merry and discreet, faithful and just, ye-

luxu-

curious, and importunate. A lean Face nifies, the party wise, of good understanding, but implacable, and irreconciled provoked. A broad and thick Face denotes the party rustical and boisterous. And is much of Phisiognomy.

C H A P. XXI.

Toposcopy, or the Lines in the Face; and their Significations, relating to good or bad Fortune in Man or Woman.



Hree strait lines, commonly called wrinkles in the Fore-head, without any se-
ns or divisions, denote the party fortunate
and

and prosperous in his undertakings.

A circle in a line that passes crooked through the Forehead, with a circle on any part of it, signifies loss and disgrace.

A cross directly in the middle of the forehead, with scattering lines about it, threatens the party with some violent death.

A crooked line between two strait lines signifies the party to be fortunate, and one that shall gain much treasure.

A crooked line, with a strait line about it, signifies the party to gain much riches, will be in fraud and over-reaching.

Four half lines, or lines that meet not the middle of the Forehead, with a full line over them crossed by two sections, denotes loss and affliction.

Divers lines scattered and unequal in proportion, threatens the party with hurt, bruises, and many casualties indangering life.

Two lines crossing the Forehead, waving in and out in the form of the sign *Aquarius*, threatens the party with drowning, shipwreck, or other perils by water.

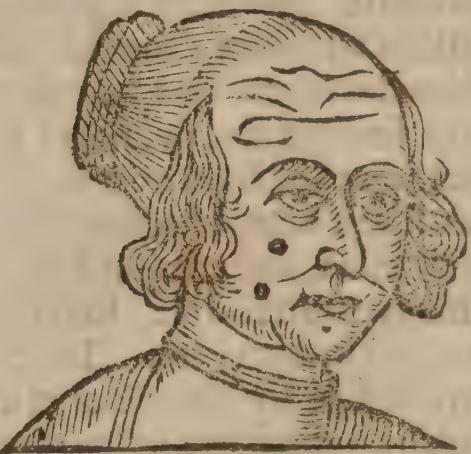
One line beginning at the left Eye-brow and obliquely passing to the extremity of the Forehead on the right side, signifies a bad and sordid temper, one given to covetousness, yet not capable of obtaining riches.

Two lines bending Arch-wise over the Eye-brows, the one of them being crossed with a cross, over that with three short lines a length, on the extremity of the Fore-head, denotes the party to be of a good ingenuity, undaunted courage, graceful, eloquent and wise, provident and politick, doing all things with fore-thought, indefatigable in his endeavours, and slow to anger.

A short straight line over each Eye-brow, three short crooked lines over that, that and two lines like a brace covering them, denotes wrestleſs mind, covering and craving after many things unattainable, industrious and laborious, but unfortunate. These and ſuch like, may ſuffice for the lines of the Fore-head, which amongst the Antients were wonderfully noted; wherefore leaving them, I will proceed to prognosticate good or evil fortune from the Moles on the Face, Neck, or any part of the Body of man or woman, according to their poſition.

C H A P. XXII.

A Treatise of Moles, and their significations, &c.



Moles are held by the Learned, to be certain Marks imprinted as it were Providence, Characters whereby mankind enabled to read himself, and know in many cases what shall befall him; a brief account of which, and their significations, followeth.

A man or woman having a mole on the left side the Forehead, under the line of Saturn, it signifies another on the right side of Breast, answerable in colour and proportion, denoting good success in affairs, a rich

riches by Building, Tilling, Planting, &c.

A man or woman having a mole on the right side the Forehead, under the line of *Jupiter*, not touching that of the line of *Mars* he or she hath another in equality, promising to men good fortune in marriage, long life, and success in their undertakings; to a woman it signifies a happy contentment of life, many children, and a healthful constitution.

A mole on the right side the Forehead, beneath the line of *Mars*, denotes the like on the right Arm, promising the party riches, good fortune, and many prosperous days.

A mole on the right side the Forehead, under the line of the *Sun*, signifies another on the Back, fore-shewing the parties sudden rising and promotion, the favour he shall receive from great Persons.

A mole on the right part of the Forehead, under the line of *Venus*, has another antewerlable on the right side or the Belly, which promises to man a kind and loving wife, through whose means he shall grow rich, and be in great esteem; and the like to a woman, in case such marks shall be found.

A mole on the right side the Forehead, under the line of *Mercury*, signifies another on the right Breast, declaring the party to be of a prompt wit, industrious, and one that will attain to riches and preferment, by his labour and diligence.

A mole appearing on the right side of the Forehead, under the line of the *Moon*, not cutting nor hindering it, shews another on the right side of the Belly; prognosticating the party to be prosperous and fortunate in marine affairs, if on a man; but on a woman it denotes she will be much sought after for love, and in the end be advanced by a happy match.

A mole on the left side the Forehead, beneath the line of *Saturn*, is a sure token another on the left side the Back, denoting man imprisonment and crosses; to women difficult labours, melancholy thoughts, jealousies, and the like anxieties.

A mole appearing on the left side the Forehead, under the line of *Mars*, promises another on the left Arm, betokening in man rashness and fury, which shall occasion him much trouble and vexation, and to women it signifies mischief and contention.

A mole on the left side the Forehead, under the sign of *Jupiter*, denoting another on the left side the Stomach, declares the party to be riotous and wasteful, prodigal of his fortunes, and one whose extravagance will bring him to beggary; in a woman it denotes boldness, impudence, and much lavishness.

A mole on the left side the Forehead, under

er the Sun's line, signifies another on the left side the Breast, threatening hard fortune to a man, by falling under the displeasure of great ones; and to a woman it promises poverty and discontent.

A mole on the left side the Forehead, under the line of *Venus*, intimates another on the left Shoulder, signifying labour, crosses, and captivity.

A mole on the left side the Forehead, under the line of *Mercury*, promises the like on the left side, denoting the party quarrelsome, subject to brawls and contention, by which much strife arises; if so it happen in a woman, it declares her lustful and insatiate.

A mole on the left side the Forehead, cutting the line of the *Moon*, signifies another on the left side the Belly, near the Navel; threatening men and women with sickness and adversity.

A mole in the middle of the Forehead, under the line of *Venus*, denotes another between the Breasts, which denotes the Party subject to sickness and many other infirmities, by which the party, either man or woman, shall be much afflicted.

A mole appearing on the middle of the Forehead, under the line of *Mercury*, signifies another under the Breast, denoting calamity

mity to the party, with many afflictions occasioned by such as profess themselves friends.

A mole in the middle of the Forehead, under the line *Luna*, signifies another in the Privy-parts, denoting the party to be vicious, intemperate, and one given to many extravagancies.

A mole appearing in the middle of the Forehead, by the line of *Saturn*, signifies another on the right Thigh near the Huckle-bone, denoting the party to be rich and fortunate, attaining it by the help and assistance of strangers.

A mole appearing in the right end of the line of *Jupiter*, denotes another on the right Huckle-bone, which to a man promises unexpected riches, and to a woman it promises a good dowry and happy marriage.

A mole appearing on the left side the Forehead, at the end of the line of *Mars*, denotes another under the Muscle of the right Arm, which denotes a man to be fortunate in Gaming and War, whereby he shall much profit himself.

A mole on the right side of the Forehead, on the end of the line of the *Sun*, denotes another on the right side the Reins, signifying a man to rise by the favour of great men, and to a woman that she shall be fortunate in all her undertakings.

A mole on the right side the Forehead, at the end of the line of *Venus*, denotes another in the middle of the Breast, signifying good fortune to men, occasioned by women, as by marriage, and the like; and to women in the same kind is predicted advancements.

A mole on the end of the line of *Mercury*, promises another under the right Breast, towards the right side, denoting a man to be successful in remote Regions, and greatly to advantage himself by Travel; to a woman promises a pregnant wit, good forelight in omestick affairs, and a comfortable residence.

A mole appearing on the upper side the Temple, in either Sex, demonstrates another on the extremity of the Belly, signifying to a man a steady fortune, and continuation of riches; to a woman happy marriages, and a peaceable life, &c.

A man or woman having a mole near the Eye-brow, on the right Temple, it denotes another on the right Loyn, signifying the party, either man or woman, to gain much esteem, favour, love, and advantage, and considerable riches, by Legacies, Dowries, and Reversions.

A mole on the right side behind the Eye, if were against the middle of the Eye, signifies another on the right side the Buttock or

Haunch, declaring much honour and preferment to besal a man, and to a woman much praise for her virtue, and a continuation of prosperity.

A mole appearing on the right side the Temple, in the lower part, inclining somewhat towards the Neck, signifies another the right Ribs, betokening a man to be of natural promptness, industrious, and then by obtaining riches; to a woman it promises the goods of Fortune, and a long life, modesty, chastity, and a comely behaviour.

A mole on the right side the Temple, near the Eye, below, denotes another under the right Thigh, signifying to either Sex riches to be obtained by wisdom and industry.

A mole on the left side, towards the upper part of the corner of the Eye, signifies another under the left Loyn or Thigh, denoting to either Sex, perils in travel, and dangerous diseases, trouble, discontent, and sometimes a violent death.

A mole on the left side the Temple, near the Eye-lid, in a man or woman, signifies another on the left side the Buttock, betokening a rustick, harsh, and sordid temper, and that the party shall be much in contempt and hatred of men.

A mole appearing on the left side the Face near the corner of the Eye, denotes another

on the left Buttock, signifying much sickness and trouble, many thwartings and unexpected crosses.

A mole on the left side, near the corner of the Eye, and towards the Hair, inclining to the Ear, signifies another on the left side the Huckle-bone, behind, denoting the party, either man or woman, to be of a sullen, moose temper, viciously inclined, insomuch, that punishment is threatned; and ten to one a woman having this mark, if she does not lefile her Mariage-bed.

A mole on the left Cheek, inclining towards the lower part of the Ear, signifies another on the left Thigh, denoting to a man sorrow and anguish, crosses by children, and losses in goods or estate; threatening a woman with death in child-bed.

A mole on the upper part of the right Ear, denotes another on the right side the Belly, signifying the party to commit such crimes as will cause him to fall into the hands of Justice, and indanger his life; denoting a woman false and inconstant.

A mole on the outward lower part, near the middle of the right Ear, signifies another on the right side, to a man denoting he will fall under the power of his Enemies, and that they gaining advantage over him, will for some time oppress him, though in the end it

redound to their shame; to a woman it b
tokens loss and imbezzelment.

A mole on the lower part or tip of the ear
signifies another under the right side, predict
ing a man or woman subject to hurts and
bruises, by falls or blows, with many other
casualties indangering life.

A mole happening on the outside the up
per part of the left Ear of a man or woman
signifies another on the left side the Belli
threatning the former with great misfor
tune, and to the latter infamy and disgrac
though undeserved.

A mole appearing upon the middle of the
left Ear, the like is to be found on the low
part of the left side, denoting a man to be
an evil nature, cruel and inhumane; and
a woman it portends a short life.

A mole on the lower part of the left Ear
signifies the like on the lower part of the right
side, denoting a man to fall into great trou
ble through occasion of women, as by qu
reeling and fighting on their behalf, betrok
ing a woman to be of a mischievous disposi
tion, threatening her with the commission
some Murther, either by Poyson or oth
wise.

A mole on the lower part of the Eye -
between the hollow of the Eye and the beg
ning of the Nose, in either Sex, signifies a

her on the right side the Privy part, denoting man to be much beloved by women, fortunate in marriages; and a woman to be ingenuous, chaste and faithful.

A mole under the hollow of the right Eye, by the inward part of the Nose, will have another on the middle of the Body above the Members, signifying a man to be hasty, proud and furious; denoting a woman to be self-conceited, vain-glorious, and of a weak understanding, though pretending to much knowledge.

A mole on the upper part of the right side the Nose of either Sex, signifies another on the Privy-member, threatening the party with weakness and diseases, occasioned by too much venery, though it denotes him or her to be generally beloved.

A mole on the left side, in the hollow between the Eye lid and the Nose, signifies another on the left side the Privy-member, betokening the Person to be envious and lustful, given to rapes and adulteries, &c.

A mole in the middle part of the hollow of the left Eye lid, denotes another on the left part of a man's Privities, near the root, which threatens him with causles infamy and disgrace; a woman having this mark, being on the upper part of her Privities, denotes her to lose her honour, and be much subject to oblo-

obloquy and disgrace, not without cause.

A mole under the left Eye, somewhat near the Nose of a man, signifies another on the left side the Yard, denoting him to be an active Person, potent in venery, luxuriant and very lascivious; in a woman this man the latter being on the left side the Privy, ihrewdly suspect her to be unchaste.

A mole between the beginning and middle of the upper right Eye-lid, towards the Temple, denotes another on the right side the Belly, in a man signifying good fortune, the love of women, many children; and a woman health, easie child-birth, peace, and a calmnes of life.

A mole appearing in the white of the Eye signifies another near the left Dug, denoting to a man pains of the head, and to a woman danger of death in child-bed.

A mole on the Face, near the right Nostril in a man or woman, signifies another on the right Shoulder, predicting to man good fortune in all his undertakings, and to women riches, love, and chastity.

A mole on the extreamity of the Nose between the Face and the Nose-end, on the right side, denotes another on the right side the Hip, signifying a man to be lustful and much given to venery, whereby he shall weaken himself, and greatly impair his health; declar

declares a woman to be fortunate, much beloved, yet somewhat loose and wanton.

A mole appearing on the right Nostril, between the end of the Nose and the Face, near the middle, describes another on the right side the Privy-member, which betokens a man to be a deceiver, and an intemperate person; and to the same effect is its signification in women.

A mole on the left side the Nostril, just over it, near the end of the Nose, denotes another on the breast, inclining to the left side, denoting the party to be vicious, and inclining to many debaucheries,

A man or woman having a mole on the left side, on the lower part of the Nostril, in a manner between the Nostril and the Face. it signifies another at the bottom of the Belly, signifying the parties will suffer hapless marriages.

If a mole happen on the left side, between the top of the Nose and the Face, about the middle of the Nose, another is signified on the left side the Privy member, fore-shewing the man or woman to be given to much debauchery, and delirous of copulation, through which occasion they shall suffer much pain and trouble.

A mole appearing in a man or woman, under the very fore-point of the Nose, towards

the

the middle, describes another on the f^e part the Privy-member, denoting the p^a to suffer much in old Age, by pains and orders, occasioned by excess and extravagancies in their youthful days.

A mole appearing on the left side, on the very hollow of the Nostril, signifies another on the left side the Genitals, threatening to a man an untimely or sudden death, to a woman hard labour and crosses.

A mole appearing on the top of the bridge of the Nose, either in Man or woman, denotes another in the extremity of the Privy-part promising Children and happiness in Wedlock, though but a short enjoyment.

A mole on the right side, on the corner of the Mouth, towards the Jaw, denotes another on the right side the lower part of Privy-member, promising good fortune and many happy days to either Sex.

A mole on the left side the Mouth, near touching it, signifies another on the left Arm between the Elbow and the Wrist, signifying the party averse to wedlock state, but rather desirous to lawless copulation, which will endanger Body and Estate.

A mole on the middle of the upper Lip a man or a woman, signifies another on its Privy member before, signifying the party suffer much by crosses and afflictions, much desired

Gorous of preferment, but unable to obtain
or her wish.

A mole happening on the middle of the
chin, in the hollow between the Lip and the
mouth, denotes another on the right Foot for
the most part, though sometimes in such a
case it happens on the left, according as it
more or less inclines to the right or left, de-
noting the party to be of a rambling inclina-
tion, much given to love and excess, espe-
cially to lawless love, whereby shame and dis-
grace will accrue.

A mole appearing in the middle of the
chin, on the fore-part, seeming as much be-
low as above, signifies another on the shin-
bone, right or left, according as it inclines,
denoting a man to be of a great strength, gi-
ven to quarrel, and run himself into danger
by presuming thereon; to a woman it de-
notes labour and pain, and eminent danger
by water.

A mole appearing on the left edge of the
Chin, signifies another on the left Huckle-
bone, denoting a man difficult to please, light
and inconstant, yet fortunate and successful
in his undertakings.

A mole appearing on the right side the edge
of the Chin, touching its under edge, signi-
fies another on the right Hip, denoting a
man capable of Learning, and studious in

Arts and Sciences; and to a woman Wisdom though attended with care and infelicity.

A mole found naturally on the Gullet or the Throat, signifies another between Navel and Privy-members, denoting the party will die a violent death, or suffer much affliction.

A man or woman having a mole on right side the Throat or Gullet, it signifies another on the right side the Thigh, denoting a man to be of a pregnant wit, one who shall procure much riches to himself, and be in good esteem with most men.

A mole on the Throat, on the left side Wind-pipe, signifies another on the left side the Hip, denoting the party to suffer misfortune by falls and bruises, if on a man it happens but if on a woman, it denotes to her danger by water, or blasting by lightning, &c. And thus much for Sympathy.

A mole on the upper part of the Ball of left Cheek of man or woman, signifies danger by wounds, and that the party shall exposed to much hazard and hardship.

A mole appearing on the middle of the left Cheek, denotes diseases, uncertain abiding, and shortness of days.

A mole on the lower part of the left Cheek, signifies the same with the former.

A mole on the right Cheek, either in the upper

per part or middle, denotes good fortune man or woman, to be obtained by prudence or industry.

A mole on the lower part of the right Neck, signifies the party shall overcome many misfortunes, and in the end live hap-

A man or woman having a mole on the under part of the Neck, inclining to the right side, gives a reasonable happy life, yet accompanied with some danger, which the party may overcome.

A mole on the upper part of the middle of the Neck of a man or woman, threatens the former with strangling, and the latter with danger in child birth.

A mole on the left side the Neck, somewhat near the middle, signifies the same with the fore-going.

Moles on both sides the Neck of one Person, either man or woman, being opposite to each other, threatens the party with loss of life.

A mole appearing toward the right Arm, the lower part of the Neck, denotes seruile, fruitless love to a man, but to a woman honour and advancement.

A mole on the lower part of the Neck, towards the left Shoulder, denotes a man evilly-
eeted, coveting things not lawful; and a
woman

woman inclining to lewdness, regardless of her honour, and one that is not studious of her fame and reputation.

A mole above a fingers breadth about the Mouth, on the right side the upper Lip, signifies to a man or woman good fortune, happy marriages, obedient children, and an increase of love and virtue.

And thus I shall take leave of moles appearing in the Face, &c. and proceed to say something of those on the Body. that all parties viewing them anywhere, may be satisfied for likely it is that some People may have none on Face, yet they may appear on the Body. As th

A mole on the right Arm denotes rich and good fortune to the party; if on a man, to be a Proficient in Arms, and great Honour in Military Affairs; to a woman signifies a happy marriage, health and substance.

A mole on the left Arm of a man, signifies him rash, malicious, and one apt to do violence to others, whereby he shall endanger himself to the Law; the like to a woman signifies her of an untractable, harsh disposition, much given to study malice and revenge.

A mole under the right Arm, signifies a man prosperous by his ingenuity, much given to activity, a gamester or player at Int

ludes

es; to a woman it promises inheritance
n Parents, or other Relations, whereby
shall be advanced in the world, and gain
ood repute and esteem.

A mole on the left Arm, between the El-
bow and Wrist, denotes the party to be
sed in his Issue, but that he shall attain
es, &c.

A mole on the right Arm, between the
Elbow and Shoulder, signifies good fortune
to the party, that he or she is kind, and of
good nature, not inclinable to wrong or
harm any person.

A mole on the Arm pit signifies sickness,
feases, and many disorders of body, hard-
ships in travel, and the like.

A mole under the left Arm-pit threatens
the party with an untimely death, especially
if they be not wary in tampering with them-
selves by extraordinary course of Physick.

A mole on the right side and upper part of
the Breast, denotes the party to increase in
wealth by Tillage and other Rural Employ-
ments.

A mole on the Breast, or near the Region
of the Liver, on the right side, declares good
fortune in marriages, happy undertakings,
and great possessions.

A mole on the Back, inclining to the right
side, denotes riches and honour to accrue by
the favour of great men.

A mole on the upper part the right side: Belly, denotes to a man good fortune in marriage, riches and preferments insuing means of his Wives Relations, and to a woman a love and regard from her Husband and a comfortable continuance in this Life.

A mole appearing on the right side Belly, near the middle part, denotes a man to be fortunate in Merchandise, Traffick, : bartering of Wares, as also a happy marriage; to a woman it denotes her chief Blessing on Earth will consist in her happy Nuptials.

A mole on the upper part the left side Back, signifies to a man long Journey, loss crosses, and imprisonments, upon light : frivolous occasions; to a woman it signifies that she shall travel into distant Lands.

A mole on the left side the Breast threatens bad fortune to a man, occasioned by fall into the dislike of his Superiors; and to a woman poverty, by neglect and disregard of her affairs.

A mole on the midst of the Breast, signifies a man to be of a flegmatick constitution uneven temper, uncapable of business requiring great ingenuity.

A mole on the left side the Belly denotes indifferent good fortune to man or woman though signifying the latter to be weak capac

acity, and not over-studious in affairs to advantage.

A mole in the midst of the Belly, declares man to have a good utterance, and eloquent speech, fit to manage affairs, wherein the of the Tongue is mostly required; but a woman it is not good.

A mole near the middle of the Breast, towards the lower part, threatens a man with indisposition of Body, and many other grievances, crosses and afflictions; and to a woman weakness in child-bearing, and many other natural infirmities.

A mole under the Breast threatens the par- with calamity, vexation and trouble, yet notes him industrious, and promises he shall overcome his afflictions.

A mole on the midst of the Breast inclining to the right side, promises the man good fortune to accrue to him by means of his ends and relations, or by advantageous edlock, and the same to a woman.

A mole under the right Breast on the right side, denotes a man to be fortunate in distant lands, advanced thereto by his own ingenuity, which shall be taking with great Persons; and to a woman it promises a pregnant fit, and such conduct in her affairs, as shall render her much loved and esteemed.

A mole on the left side the Back, signifies to

a man poverty and crosses through his neglect and unadvisednes; and to a woman the like.

A mole on the lower part of the left Breast denotes a man shall be reduced to poverty by his extravagancy in drinking and glutting, and renders a woman vain and conceited, ever loquacious to no purpose.

A mole on the left side the Back denotes a man to be contentious, given to quarrelling and bragging, inclinable to Martial Enterprizes and Feats of Arms; denoting a man to be regardless of her Fame, bold and resolute in attempting things above the sphere.

A mole on the left side the Belly signifies to a man strife and affliction by sickness, and to a woman bad success in marriage.

A mole under the left Breast on the Right side denotes a man of a sordid temper, ful of malice and hatred; and to a woman it notes she shall be calumniated, but find time to vindicate her, and take off the suspicion.

A mole on the left side the Belly, between the Navel and the Side, it denotes to a man flight, and absconding through trouble, occasioned by some great misdemeanour; and to a woman crosses and afflictions by reason of a bad Husband.

A mole on the upper part of the left side of the Buttocks, signifies the party is subject to ill infirmities contracted by extravagancies and debaucheries; and to a woman denotes lasciviousness.

A mole on the left Buttock threatens a man with sickness and poverty; and a woman with dishonour and disgrace.

A mole on the Shin-bone right or left, denotes a man to be rash, sturdy, bold, and much given to quarrel by presuming upon his strength, whereby he shall fall into calamity; and the like signifies it to a woman.

A mole near the right Dug, denotes a man exceeding amorous of the Female Sex, proceeding therein so far that he shall impoverish and disgrace himself; to a woman it signifies ill fortune, extravagant enterprizes, and a great desire of copulation.

A mole on or near the left Dug in a man, signifies he shall endanger himself by rash actions, and may happen to die an untimely death; and much to the same purpose is its signification in a woman.

A mole on the Foot, either right or left, denotes to the party an unhappy off-spring, yet he shall obtain riches, though not without vexation and trouble.

One observation of the Feet which seldom fails

falls, is worthy here to be noted, *viz.* If either Foot the Toe next the great Toe extend it self beyond the great Toe, or be ger than it, let him or her whom it belon know that riches one time or other will to his or her lot, if not by inheritance, unpeetedly.

A mole on the Groin, inclining to the ri side the Loyn, signifies prosperity and g fortune to man or woman by marriage, otherwise.

A mole on the Groin on the left fide, notes the party to be lascivious, much gi to debauchery, and divers other vices.

A mole appearing upon the right or Knée, denotes a person desirous of travel, by visiting strange Countries,advantage h self both in learning and fortune.

A mole on the right Loyn, promises a m the goods of Fortune, and that he shall c tinue happy and prosperous; to a woman signifies the like, and that she is chaste; virtuous.

A mole under a mans right Loyn, deno him thrifty and industrious, that he sh attain to some dignity; and to a woman likewise signifies good fortune.

A mole on the Calf of a man's Leg, deno him exceeding lustful, and desirous of ot mens Wives, indangering himself therell

nd to a woman it betokens loss of honour
ot undeservedly.

A mole on the Calf of the right Leg, de-
notes a man to be provident and industrious,
herby he shall not only procure to himself
ealth, but a good name; to a woman it
denotes advancement in happy marriage,
hich shall fall to her share under the age of
venty, if not hindered by the obstinacy of
er curious Parents.

A mole in the midst of the body, denotes a
man to be choleric, rough, and untracta-
c, one that for his disquietude procures
himself hatred and contempt; to a woman
denotes a conceit of her own perfections,
levity of mind, yet that she shall be fortu-
ite.

A mole on the middle of the Privy-mem-
ber, often denotes great infirmity, a continu-
on of troubles to a man; but to a woman
denotes, that although she be of a weak
stitution, yet shall she be much beloved.

A mole on the left side the Privy-member,
near the extremity or end, signifies a man
unfortunate in love, and the like; at the
bottom of the Privy-member of a woman,
tokens loss of good name, &c.

A mole on the right side, somewhat above
the lower part of the member, concludes a
man fortunate, especially in Marriage;

F and

and a woman in her Friends and Relations.

A mole on the left side the Belly, near Navel, denotes divers infirmities to man, tended with outward crosses, and perhaps shortness of life; threatening a woman with danger in child-birth, & diseases of the womb.

On the right side, near the Navel in upper part a mole happening, denotes good fortune to a man, occasioned by woman, and to a woman the like, through the occasion of a man.

A man or woman having a mole on hinder part the Neck, inclining to the right side, it promises a reasonable felicity, threatening him or her with danger of drowning, or the like casualty.

A mole on the lower part the Neck, or the Shoulder on the right side, denotes a man to be an extraordinary lover, but that shall find crosses and delays therein; but to a woman it signifies success.

A mole on the lower part of the Neck, near the Shoulder on the left side, signifies to a man much trouble and anxiety, as also publick punishment; and to a woman much fame.

A mole appearing in the midst of the privy-member, denotes a man honest and vicious, yet subject to reproach undeserved,

a woman an unspotted honour, though nevertheless subject to the malice and calumny evil Tongues.

A mole on the right Ribs, denotes a man to very industrious, a great admirer of Arts and Sciences, by which he shall attain to riches and honour; to a woman it denotes advancement to be obtained by her virtuous and modest behaviour.

A mole on the left Ribs, declares a man to be rough, of an untractable disposition, one that is much addicted to quarrels and disorders; and a woman to be proud, vain-glorious, unquiet, &c.

A mole on the left side the Stomach, denotes the party to suffer much through the means of women, by giving way to their aliments.

A mole on the lower part the Shoulder-blade, denotes a man, if on the right side, steadfast in his resolves, and of a healthful constitution; to a woman it signifies a continued success of fortune.

A mole on the right Thigh, near the Hucklebone, denotes the party to grow rich by legal affairs; and a woman to get wealth increased by good houswifry.

A mole under the right Thigh, betokens a descendant of a noble and generous stock, or of an admirable wit, whereby he shall

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attain to riches and promotion; and much the same effect does it signifie to a woman

A mole under the left Thigh, threatens the party with perils, sickness, and with many diseases.

Two moles answering equally on either side the Gullet or Neck, threatens the person with untimely death.

And thus much for moles and their signification, as far as Art and Experience has gathered, in relation on either Sex, though these and the like cases, notwithstanding such causes, we must altogether submit to over-ruling Providence, by which the works and actions of men are guided and disposed as the all-wise Creator bids; when leaving these, I shall proceed to other Observations greatly to be noted in the affairs of men, namely Dreams, and their Signification and Interpretation, as they relate to good or fortune in man or woman.

C H A P. XXIII.

Of Dreams, and their Description.

AS for Dreams, they are usually divided into a fourfold order, which vary in their manner and signification, and t

are noted according to the four Humours of the Body, participating of the qualities of Fire, Earth, Air and Water, as Choler, Melancholy, Sanguine and Flegmatick, of which Heron the Learned Mr. May gives this poetical Account.

Fair Sanguine Dreams that seem to cheer the night,
With beauteous Shapes, and Rose Wings as bright
As in the Morning are those Flowers that grace
The midst of Spring, the paine of Flora's Face;
They round about our nightly slumber sport,
To whom the little Cupids oft resort;
The little Cupids from fair Venus's Grove,
Stealing by night, do thither come and love,
With those fair Sanguine Dreams to pass away
The hours of dark in sport and amorous play:
Whilst Dreams of Choler in a flame-like dye,
Through th' Air like little fiery Meteors fly,
With swift and angry motions too and fro,
As if with eagerness they sought a Foe:
Sometimes mounting to the Roof on high,
They soar as if they meant to scale the Skie,
Or some impossible achievement sought,
T' allay the Thirst of an aspiring Thought.
But down below with sad and heavy cheer,
On dead mens Tombs, and every Sepulcher,
The dusky Dreams of melancholy light,
With sable Wings like Bats or Birds of night,
Fluttering in darkest corners here and there,
But all alone and still each other fear;
Courting dead Sculs, and seeking to invite
The dismal Ghosts for company by night.
Whilst all along upon the whitened wall
Phlegmatick lazy Dreams no Wings at all.

*But slow like slimy snails about do crawl,
And evermore are thence afraid to fall,
And so be drown'd, for on the floor below,
They still suppose deep springs of water flow.*

And thus much for the general description from which submitting the events to the Almighty, I shall proceed to particulars.

C H A P. XXIV.

*Exemplary Dreams and their Interpretation
which have exactly come to pass, taken
of History and other remarkable Stories*

Suetonius affirms, that Nero's Mother being with child, dreamt that she brought forth a Dragon, which rising up against her, drew out her Bowels, at which being affrighted, she in the morning consulted the Oneiromanii who told her she should bring forth a Son that should cause her to be ripped up, which accordingly fell out, Suet. in *Nero*, &c. Moses in *Genesis* gives us an account of Joseph's dream of the Sheaves, Sun, Moon and Stars, with other dreams that came exactly to pass according to their Interpretations.

Arnoldus Villa Nova relates, that he dreaming that he was assaulted by four Wolves who came to devour him, and he killing the greatest, soon after overcame four of his

ost Capital Enemies in a suit of Law.

Adrian the Roman Emperor the day before he was proclaimed at *Antioch*, dreamed that flame from heaven fell upon his head, and reau into Rays, doing him no harm, which was Interpreted that he should be Emperor, when the next day, contrary to his expectation, as some affirm, he was saluted.

A certain man dreaming he was Fishing a River, and caught with his Net abundance of great Fish; and it was Interpreted, that by his industry he should attain great riches, which accordingly fell out.

A person one night, dreaming he drew forth his own blood, and going into a foreign country gave it to a stranger; which being Interpreted he should go into a strange Land, and dying there, leave his riches to one that has no relation to him, it so fell out.

A certain man dreamt that he beheld himself taken by his Playfellows into a Hall, and there by them Crowned with Lawrel and clad in a rich Garment; which being Interpreted, that for his virtuous actions, and heroic achievements, he should be Crowned king. It so fell out.

Calphurnia, Wife to *Julius Cesar*, the night before he was murthered in the Senat-house, dreamt that the Roofs of the House fell, that her Lord was thrust into the Belly, and that

the Chamber-door of it self flew open. At whilst she was relating of this dream, a Bird with a branch of Laurel came from Pompey's Court pursued by divers other Birds, which killed it, and tore it in pieces, which fore shewed his death.

Cæsar that night before his death, dreamed that he flew above the Clouds, and then shook hands with *Fove*; which was Interpreted that the soul should by death be free from the body.

A man dreaming he beheld one cutting off his own Arm; it was Interpreted he should fall by the hands of his Relations: which accordingly happened, for he was killed by his own Brother.

And thus much for the more immedia exemplary dreams, and their interpretation.

C H A P. XXV.

Dreams, and their Observations or Interpretations, according to the good or bad accidents that frequently beset Mankind.

If a person dream he is bitten by a Serpent, it signifies he will sustain some great hurt by a private Enemy.

If a person dreams he is washing his hand it signifies the performance of some great matter.

matter, but if the dirt will not come off, he shall not effect it, or at least find much difficulty therein.

To dream one flies in the air, signifies a sudden journey or hasty news.

To dream one fights and remains victor, denotes the overcoming or avoiding a danger.

To dream you meet a Lion who fawns upon you, denotes the favour of some noble Person.

To dream of a black Coffin and Mourners, denotes the death of some Friend or familiar Acquaintance.

To dream you see a Friend lye dead, denotes that he or she is at ease and in good health.

To dream one is in a Field of standing Corn, betokens prosperity and content.

To dream ones Shoes fall from off ones Feet, or are old and torn, denotes poverty and distress.

To dream of small pieces of money, and that you are gathering them off the ground, denotes want and hard labour; but to dream a good sum is put into your hand, denotes either you shall receive unexpectedly some sum of money, or that you shall be relieved by a Friend.

To dream a Horse runs away with you.

denotes unexpected busines against you
liking to call you to some distant place.

A woman dreaming that a woman saluted
her, she shall be crossed in love. If the dream
she have a crying child in her Arms, it de-
notes much affliction through the loss of Pa-
rents or Relations.

To dream one is Sailing on the Sea in
calm, denotes a peaceable life, and a happy
end of busines, but if in a storm the contra-
ry.

To dream of flashes of Fire, denotes sud-
dain anger, whereby much hurt will ensu-

To dream a House or any heavy Load fall
upon one, denotes the party shall be oppre-
sed by some Superior hand, to his or her ri-
gin; but if the overwhelming weight seem
to be removed, or that he get from under it,
he shall in time recover his former station.

If a person seem to be upon a high Hi-
ll from whence he may take a pleasant pro-
peet, and be compelled to descend into
Valley, he shall fall from promotion, and
continue in a mean estate.

To dream one climbs a Hill, and attai-
the top of it, denotes the party shall attai-
his desires, but if he return ere he reach the
top of the Hill, or tumble down, he shall not
attain his end.

To see in a dream a dead Friend, an
old friend.

em to talk with him, denotes prosperity.

To dream one hears the sound of Bells denotes sickness.

To dream one is amongst Tombs andones of dead men, denotes riches to fall to e party by the death of some Friend.

To dream one weeps, denotes the party be restored to the favour from whence he fallen.

To dream a Gold-ring breaks and falls om off ones Finger, denotes the loss of a over or dear Relation.

To dream of a Sow,denotes fruitfulness, d the like of any Creature that produces any young ones.

To dream of the hunting of a Hare and at she escapes, betokens loss of something e party earnestly desires.

To dream of a sudden and surprizing fit of at the sight of any thing, betokens theival of Friends, or the celebration of arriage.

To dream you have Gold and Silver in ur hands, and know not how you came by betokens the finding of some precious ng.

To dream of courting beautiful women, okens crosses and vexation.

To dream you put on gay cloathing, de- es preferment.

To dream one is about to be killed, yet that it is prevented, signifies some great deliverance from danger.

To dream of fearful Monsters that pursue you, denotes the assault of dangerous and open Enemies.

If you dream you endeavour to fly and cannot, it betokens imprisonment or restraint.

To dream you are in a Fight, betokens strife and contention.

To dream of a great Fire, betokens anger or sickness.

To dream you hear intelligible voices, denotes a continuance in your native Land, and unintelligible voices the contrary.

To dream you are in a green shady place adorned with flowers, and hear the melody of Birds, denotes ease, plenty, and contentment.

To dream you are let blood, denotes loss of riches.

To dream you contend with a Wolf, denotes a furious but sordid adversary.

To dream one is gathering Posies, denotes hidden Nuptials.

For a barren woman to dream she prostitutes her self with one of her sex, denotes that that barrenness will be in time removed and she enjoy a Child; but to a Child-bearing woman it denotes much pains in travail, bringing up her Children.

To dream one wears a Garland, denotes
the party shall be in great repute, and ac-
quire such esteem as shall be of long conti-
nuance.

To dream of lighted Tapers, denotes the
party happy in his Friends, whose sincerity
approved.

To dream of Serpents in the Water, de-
notes Enemies without power to hurt you.

To dream you embrace without power to
break, denotes the party shall fall in love, but
not possess the party loved.

To dream you hear sighs and groans, de-
notes trouble and anguish.

To dream of falling into the Water, beto-
nes affliction, occasioned by some flegma-
ck disease.

A Virgin dreaming she is putting on new
Garments, denotes an alteration of her con-
dition by way of marriage.

For two Lovers to dream they fall out and
quarrel denotes constancy in affection.

To dream ones Teeth drop out, denotes
loss, &c. and to dream of losing an Eye,
threatens a dear Relation with death.

To dream of swimming in Water, denotes
much labour in business, especially if it be up
a River, or in troubled Waters.

To dream that one hides himself, denotes
flight and obscurity.

To

To dream of Banquets, denotes poverty and penury, if they imagine they see them only, and taste them not; but if they suppose they taste them, the contrary.

To dream you see any person murthered, denotes poverty and sadness.

If you imagine in your dream that you fall into the hands of Thieves and Robbers that dispoil you, it denotes much loss and tribulation.

To dream you see flights of Birds, denotes a sudden journey, or that the party shall wander.

To dream one puts on new Gloves, denotes the party shall be suddenly married, or hear of the marriage of a Friend.

To dream one receives a Letter, denotes a sudden contract of love and friendship, or the meeting of friends.

For a woman to dream she is with child denotes sorrow and heaviness, but to dream she is delivered, the contrary.

To dream of a great company of People in close debate, denotes some private design against you, and that strife will arise from near Relations.

To dream you see an old Tree wither and decay, and that notwithstanding young branches spring at the root of it, betokens Children in old age.

If you dream you see your House on fire, and that you immediately quench it, it signifies sickness to your self or Relations, but promises a speedy recovery. This has been wonderfully experienced.

To dream you are in a Shipwreck, denotes loss of Goods or Estate.

To dream you are let Blood by a stranger, denotes a stranger shall obtain by Law or violence part of your Goods, Estate or money.

To dream of a Hurricane or mighty Tempest, denotes much anger and contention, which will probably end in loss and disgrace.

To hear in a dream Swallows chattering about ones House, denotes much hurt to come by flatterers.

To dream you hear a voice and see no body, denotes a delusion by false pretences.

If you dream you remove into an old ruined House, and are at the same time in a good element, either of House, Service, or Employment, beware how you leave either, for it will undoubtedly prove to your disadvantage.

To dream of deep pits, and that you fall therein, denotes a danger at hand, but if you dream you escape them, you shall overcome it.

To dream you are walking in a Garden of Flowers,

Flowers, denotes much pleasure and delig-

To dream you are in a place amongst m-

any delicious fruits, and that you pluck the-

denotes riches and prosperity.

To dream of Waters falling from a ste-

Hill, and overflowing the Neighbouri-

Plain or Fields,denotes fuddain riches evi-

gotten.

To see you see a small Spring becom-

large Lake, or produce a great River, denotes an increase of fortune and much weall

To dream you fight and overcome, pro-

fes success in Law-suits, or the like contei-

To dream you are pursued by a furio-

Bull, and that in vain you endeavour to avo-

him, denotes you soon after to lye at

mercy of an implacable Enemy.

To dream of Swans in a River, den-

great advantage by Navigation, or Wa-

Commerce.

To dream you see many Moons contei-

ing in the Firmament, denotes a divisior

mongst Friends and Relations.

To dream of Thunder and Lightning i-

dark and troubled Sky, denotes the party

fall under some extraordinary displeasur-

e whereby he shall suffer many afflictions.

To imagine in a dream that you hide yo-

self amongst Flags or Ofiers, by the brink

of the great Water, signifies flight.

To dream of Ghosts or Spectrums, and at they represent parties dead that you have formerly known, denotes happy news from foreign parts.

To dream you fight with Serpents and Birds, and that you overcome them, denotes Victory over Enemies.

To dream one sees white hair, it denotes Friends, if red envious Persons, and black notes Enemies.

To imagine in a dream you are at Church your devotion, denotes joy and comfort.

To dream your Beard is shaven, is to alter your condition, as to place, office, or business, is to man; but if a woman dream she has a Beard, and it is shaven, marriage is promised her, or increase of riches.

For a man to dream he kisses a woman or virgin with pleasure, denotes discontent, like, or anger.

To dream ones Teeth are drawn, denotes kness or loss.

For a party to dream of drinking unmeasurable when exceeding dry, it denotes a hot Disease, or some great disorder in the Body, occasioned by heat to insue.

If a party imagine in a dream an exceeding high flight, especially over the Water, being beautiful and gay, it denotes promotion and honour, but if low, and he conceit himself

himself deformed, it denotes disgrace and contempt.

To dream one has much Vermine above one, and to be much troubled in killing them signifies riches.

To dream one has a great Beard, and ugly, and that some Boys plucks it off, signifies anger, carefulness and danger.

To dream one is stark naked in a Church is a very bad dream.

To dream one hears Serpents hiss but not to see nor feel them, signifies your Enemies have not power to hurt you.

To dream one sees the Sun and Moon greater and brighter than ordinary, denotes increase of riches and honours; but to see them dim or obscure, decay of prosperity.

To dream you are at a Feast and eat Roast-meat greedily, denotes sickness.

If you dream you draw a Bell-rope and the Bell will not sound, it signifies health, but if it sound, the contrary; if you go about a Ring, and a Spirit hinder you, it denotes frustration and loss in your undertakings.

To dream you see Crows and other Birds of prey flying in dark and cloudy weather betokens anger, loss, and misery.

To dream one puts a Ring on the finger of a Maid, betokens sudden Marriage; and for a Maid to dream a Man ties her Garter, the like.

T

To dream you behold some fearful Precice, and are urged to clim it, threatens e party with punishment by the hand of stice.

To dream you have Provision set before u, and that one snatches it from you before u can eat, denotes circumvention and loss.

To dream of Ribbons and gay Plumes of athers, denotes amendment of Fortune.

To dream one hears Crows make a noise, d see Monkies, denotes sadness and disorder of mind.

To dream one hears the barking of Dogs no pursue him, is to be in danger of an emy, but to pursue them is to overcome e danger.

To dream one finds great difficulty in pas- g a Bridge or River denotes the party shall ve much delay in his undertakings.

For one to dream he has great veneration r beautiful women, yet keep at a distance, notes the party to be virtuous, chaste, and it thereby he shall gain the love and esteem the Female Sex.

He that dreams of Dung or Ordure, may pecl to be invited to some great Feast soon ter.

To dream one discourses with Spirits, sig- nies the discovery of secret things.

To dream one sees Knives or Swords, de- tes quarrel and contention. To

To see in a dream Lean Oxen, signifies misfortune and loss, but to see Fat Oxen riches and prosperity.

To dream one kisses ones Father, or some near Relation, signifies an intire friendship.

To dream one is in company with one Mother or Sister, betokens ill news and sadness.

To dream one sees men or women about to be Executed, signifies he or she suddenly to be importuned by some Friend in great distress.

To dream one sees a Mule, or any Beast of Carriage laden with Books, and that some scoff and deride him, signifies that the pair shall find some let in his pious intentions.

To dream an old woman is Courting you denotes riches by marriage, yet not without discontent.

To dream one is in a spacious Chamber richly garnished, and there to behold the King, or some Noble Person, denotes honor and advancement.

To dream one sees a Serpent of a large size creeping out of the Earth, threatening with his sting, and yet not have the power to hurt you, signifies you shall escape the snare laid for you, by the malice of some woman you have offended.

*And now I shall close this Discourse
of Dreams*

reams, with an *inlargement upon exemplar dreams, and their events.*

Darius before he fought the mortal Battle with *Alexander* the Great, dreamt that he held a burning Army marching through *Az*, and *Alexander* in a *Persian Robe* at *Babylon* entering the Temple, and immediately vanished; laying hold of which his Flatterers perswaded him it presaged the destruction of the *Macedonians*, and that *Alexander* being clad in a *Persian Robe*, signified his subje&tion; but it proved otherwise, for by the flames was denoted the swift and victorious progress of the *Grecians*, and the *Persian Habit* denoted to *Alexander*, the *Persian Empire* should become subject, but his sudden vanishing signified he should not long possess it.

Cambyses dream'd that he sat in his Brother *Smirdis* Royal Seat, and that his Crown touched the Sky; it was interpreted that he should shortly die, and his Soul being free from the incumbrance of his Body, should mount aloft.

Xerxes upon his entering *Greece* with a numerous Army, dreamt that he was Crowned with Olive Branches which shadowed all the Earth, it was intepreted that he should be overcome by the *Greeks*, and end his days in sorrow.

A Runner in the *Olimpick Games* dream'd he

he was carried in a Chariot with four Horses, and imparting it to *Antiphon*, a wise man that Age, he told him that he must expect to lose the Race, seeing four run before him the Horses by their strength, signifying the celerity and ability of those that run before him.

A certain Person dreaming he saw an Egg hang by a string at his Bed-side, told it to an Interpreter, who bid him search the ground directly under that place, and he would find great riches, which he accordingly did, and found as he had been told.

Ptolomy, *Alexander* the Great's Favourite being wounded with a poysonous Arrow in Battel against an *Indian* King, *Alexander* one night dreamt, that the Dragon that his Mother *Olimpia* kept, brought him a Root in his Mouth, and having delivered it, lead him to the place where many of those Roots grew, and informed him, that by their virtue *Ptolomy*'s wound should be cured; which made such an impression in his mind working, that he caused the place he dreamt the Root grew in to be searched, and finding the Root, experiment was made, and it not only cure *Ptolomy*'s wound, but divers others made by the like invenomed Weapons.

The Lord *Stanly*, in the time that *Richard* the Third was Protector, dreamt that

Boa

ar set upon him and the Lord *Hastings*, and gored them with his Tusk, that the blood ran about their ears, whereupon considering that the said *Richard* had a white Boar for his cognizance, he conjectured that the mischief might proceed from him, and was so far possessed therewith, that he sent a Servant immediately (it being then about midnight) to acquaint the Lord *Hastings* with his Dream, and the fears he had of the Event; as likewise further, to desire him to withdraw himselfe Morning, which Message being delivered, the Lord *Hastings* thus replyed, Good Lord, does your Master lean so much upon omes, to put such Faith in Dreams, whether his own fear fancieth, or else do rise the night by reason of the days thoughts; back therefore and recommend me to thy master, and pray him to be merry, and have no fear, for I assure him, I am as sure of the man he thinketh of as of my own hand. Notwithstanding the next day he lost his Head by the commandment of the Protector, and the Lord was dangerously wounded, by one amongst divers armed men that came into the Council-Chamber to slay him.

Dr. *Moer* in his Treatise of the *Immortality of the Soul* tells us a very strange passage, viz. at two Gentlemen con-

Lagora, one of them took up a Laughing,

a Friend's house, but there being no man
room, the other who had a considerable sum
of money about him, he went to an Inn
when about Midnight the former being
sleep, dreamt that he saw his Friend standing
at his Bed-fide beseeching him to come to his
assistance, for he was set upon by his Host,
and in danger to be slain. At which starting,
leaps from his Bed and made towards
the Chamber-door to have gone to the Inn,
finding it locked, and considering it was
a dream, he went to Bed again; when som
time after falling asleep, he dreamt he saw
his Friend a second time all bloody, who earnest
ly requested him, that seeing he had negle
cted to come and rescue him whilst alive,
that he would not be wanting to revenge
his death, saying he was murthered by his Host
who was carrying him out of the City in
a Cart, covered with dung. Which made such
an impression in his mind waking, that
immediately put on his Cloaths, the day
this time dawning, and running towards the
City-gate, found a Cart laden with dung
accordingly, which he causing to be searched,
the dead Body of his Friend was found ther
in, and the Host confessing the fact was
hastily executed.

In one Night before the French King Henry
the Second was wounded in the Eye by Mor
gome.

mercy in a Just, of which wound he died; Queen Margaret his Wife dreamt she saw his Eye so put out, and warned him of it, but either her warning, nor Montgomery's using many endeavours to avoid the Combate, could avert his destiny.

Morison in his Book of Travels, relates, at whilst he was at Prague, he being asleep a Sun-shining morning, fancied he saw an age pass by him, which told him his Father was dead; whereat being somewhat troubled, he awoke, and wrote down the hour and day, which he put into a Box, and looked on it till he came into England, and strictly inquired the time of his Fathers death, which as near as could be computed, agreed with his Paper.

And thus much may suffice for dreams, &c. much observed in former times, that their interpretations were looked upon as Prophecy, they imagining that some Angelical or Divine Power more immediately conversed with the Soul, and dictated things strange and wonderful, when it was in a manner freed from the Body, which lay dissolved in owlie repose. Though all dreams are not to be considered alike for their verity in fiction, for some proceed meerly from the action or observation of the day past, others digestion, and ascending vapours, but those

more especially that proceed from neither of these, and make a perfect Impresſ upon the memory, and whereat you are more immediately concerned, are chiefly to be noted, specially such as are confirmed by dreaming the ſame over and over, as it often happens the Soul being therewith more than ordinarily affected, as it happened to *Pharoah*, and divers others that I might instance, but for brevities ſake think convenient to omit, and paſs on to relate something relating to *Nativities*, the most curious and nice part of Astrology; and indeed, of that, this or any other Science whatſoever, the perfection of which few or none have been hitherto able to attain.

C H A P. XXVI.

A Discourse relating to Nativities and the Calculation, so far as is warrantable from the Rules of Astrology.

IN this particular many things are to be considered but chiefly the coherence or inconherence of the Cœleſtial Bodies, agreeing with the frame and temper of Terreſtrial Bodies, moving or disposing them according to the greater or lesser Influence, or Predomi nation; for although to the operation of the Planets, we can attribute no more than their effect.

fects of second causes bounded and limited the infinite wise Creator, yet are they so used, that in their working they have greater over earthly things, which is most visible by the Sun and Moon in general, the one causing by kindly heat the Increase, and the other with his Beams all Creatures; the other draws up the cold damps and dews, manages the Ocean in its Ebbs and Flows, causing the food of Man and Beast to do the like. All creatures appearing more naturally sad at or Wain than in her Increase; so that if such be apparent in these, the like, according to what is assigned them, may be expected from the other five, as that *Saturn* possest Melancholy, Envy, deep Counsels, deadly Hatred, and the like. *Jupiter* a temperate Mildness, Beneficence, Justice, &c. *Mars* to Wars, Bloodshed, Wrangling, Rashness, &c. *Mercury* to Deceit, Lust, Over-reaching, much Loquacity, and the like. *Venus* to Gentleness, Love, Calmness of Temper, &c.

Now to be considered in this case there are divers things, and more immediately the sign under which the Countrey or place of Birth posited or subject, the Planet that was Lord of the Ascendant, and the particular state the constitution of the party, if come to maturity, if not, the Sex is to be had regard

to, and by an exact time taken even to a minute, according as the Planet disposes, this is the Ascendant, and the Influence of the Sign, it is posited in the good and bad fortune of the party, must be conjectured and drawn from inferences; as a party that born under *Saturn* happens to be wise, of profound Policy, yet not often fortunate but subject to many casualties, being of melancholy heavy temper, serious in thought and by counsel able to stand others in great stead, but not apt to apply them to his own advantage; and if at any time the exact minute or hour not being brought, yet by Phisognomy may it be known under what Planet the party was born; for the *Saturnist*, or party born under *Saturn*, being cholerick, is pale of countenance, having his or her eyes deep in the head, little, and inclinable to redness. If *Saturn* be in the Radix of the Radix of the Flegmatick, the party is naturally inclined to fatness, having dull eyes of a leady colour, being slow in action, of a haughty carriage, still aiming at high things, though seldom succeeding, notwithstanding many great endeavours are used when *Saturn* rules in the Nativity of the Melancholy, the countenance of the party seems to be askue, or inclined to wrinkles and deformity, appearing of divers colours, the party in that case is sometimes fearfi

arful, slovenly, and regardless of himself, constant and unfortunate : *Saturn* being the Nativity of the Sanguine, makes there Temperament by reason of the Sun's influence, and is distinguished or known by the harshness of the Voice, a merry countenance, shining eyes, though somewhat standing inward, yet in this case few Sanguinists have turned their ascendant.

Jupiter Lord of the Ascent in the Nativity of the choleric person, causes a whiteness in complection, a reddish or yellowish Hair, hasty temper, yet soon pleased. In the flegmatick person he causes a large growth, a well proportioned body, fair hair, a high nose, black eye-brows, and greenish coloured eyes. As for the Melancholy he seldom is in their Nativity. The Sanguine he governs oft, causing the party to have a fine white skin, a cheerful countenance, eyes a dark brown, a high forehead, and four lines apparent therein, disposing the party to freedom of discourse, liberality, and a good temperature of mind, endows him or her with wisdom, and large fortune, and renders the party a happy course of life.

Mars Lord of the Ascendant in the Nativity of the choleric, causes a dusky redness, round face, bluish or yellowish eyes, a reatning countenance, a middle stature, the

fore-part of the head big, the nostrils standing out, going lightly, and taking short paces, of a fiery temper, given to quarrels and disorders. *Mars* in the Radix of the Flegmick, causes a yellowish, or rather somewhat inclining to a reddish countenance, a middle-sized visage, sharp eyes, a broad forehead, and a big nose, inclining to flatness, much given to discourse, and inclinable to disorders. *Mars* ruling in the Nativity of the Melancholy, causes a threatening countenance with sundry marks on the face, or on some other part of the body, the hair chestnut colour, the eyes large and yellow, rather inclinable to rashness than wisdom. If *Mars* be in the Sanguine Nativity, a thing that rarely happens, it appears by flaxen hair, greenish eyes, the features well composed, the face round, a bold resolution, large words and much desirous of great achievement and covetous of fame.

Mercury is never seen but in three Nativities, as thus, if he be eminent in the clerick person, it is known by the great stature, leanness, and leaden-colour, thinness of the hair, swift moving, eyes deep set in the head, narrow hips, and short teeth. When he is Ruler in the Nativity of the Melancholick, and there being retrograde, it is known by the parties having some deformity.

his or her Physiognomy, as the Nose standing awry, the Mouth not even, the Eyes quint and the like; as also by the manners the Party, rendering unruly, inconstant, a great talker, and one given to many disorders. When *Mercury* is in the Sanguinists nativity, a good disposition, a prompt wit, promising great riches to be obtained by subtlety.

As for the *Sun*, that being Alfridary, or lord of the Nativity of the Cholerick, it is known by a chearful countenance, a little clining to brownness, a comely blush, greatness, much fleshiness and hair, a large front, middle stature, and much eloquent discourse.

The *Moon* is generally seen in the Flegmatick Nativities, for which reason such are called humours, known by extraordinary hiteness and softness of the skin, intermixed with a little redness, large and thick eads, the eye-brows joining together, fairies, but many times unequal as to the size, and the party subject to many watery seases.

Venus is never but in the Flegmatick Nativities, known by the fairness of the face, the hiteness of the skin, the crisping of much hair, gentle speech, black eyes, whereof the balls are somewhat inclining to yellowish,

G 4 which

which burn or shine as it were. A Female born under this Constellation, if she be married young, will ignobly part with Honour, especially if she be high Nosed.

And now these Physiognomies well and duly considered, one may make the Horoscope without difficulty, taking one or more questions concerning a friend that we will well, and would know his present and future fortune or misfortune.

First, By these Linaments, finding which Planet was Lord of the Nativity, then seeing the nature of that Planet operate more or less in the party. If so it fall out that they are conformable without any difference, then past doubt, is he or she born in the first Hour of the Sign of the Zodiack, to which the Planet relates. As for example, if the party be white, have a long Nose, fair Hair, and thick Eye-brows, a brown and shining Eye, he or she so having, is born under *Venus*, being *ad Instar*, in the first part of *Taurus*, which is found to be the first House of that Planet and that known in the manner aforesaid, proceed by way of question, having well considered the month, day, hour and minute, you will past doubt find this Sign *Taurus*, whether it be in the House of Life, which is the First or Tenth, called *Helligiack*, the House of Dignities and Honour, Riches and Prosperity

berity, and from the figure you shall thereupon erect, you may draw the certain significations, as the learned *Belat* did of a great man in *France*, of which he gives us this description.

My proceeding (says he) were thus, without desiring to know the day or hour of his Nativity or his Age, having well considered his Physiognomy, I plainly perceived he was Flegmatick, having black Hair, red Eyes, great Eye-brows, and a Mouth sufficiently rising up, great Teeth, a fat Neck, and corpulent Body; my question being made the eighteenth day of March, at seven of the Clock in the Morning, in the Year 1623, I found that the Ascendant of his Physiognomical question was Libra in the tenth Degree, which is the last of the first part: My question was to know how long he should live, what should be his fortunes or misfortunes, briefly what should happen in his days? I erected the Figure, and hereupon made certain quadrains and resolutions, the better to have the signification understood. As thus:

The FIGURE.

The Tenth House, 12 of Cancer.
The Eleventh House, 19 of Leo.

The Twelfth-House, 17 of Capricorn.

The Ascendant, 10 of Libra.

The Second House, 3 of Scorpio.

The Third House, 3 of Sagitary.

The opposite Signs and Degrees making the
Figure compleat thus. The position of
the Planets.

*Saturn in the 5 of Capricorn the North
Angle.*

Jupiter in the 3 of Virgo.

Mars in the 2 of Aries.

Sol in the 2 of Sagitary.

*Venus in the 13 of Capricorn the North
Angle.*

Mercury in the 22 of Sagitary.

*The Moon in the 3 of Gemini, the Angle
of the Ninth House.*

So that computing these, he found
would be very prosperous in his affairs, but
be of an unhealthful constitution, that
should live long, be happy in his relation
that he was born in 1601, on a Tuesday,
2 Min. past 3 in the Morning, Mars bei.
Radix in his Nativity, which all appear
to be true, and gave the party infinite
satisfaction.

And thus much may suffice as to Nativi-
ties, and their Calculation, a thing not

e pried too far into, seeing we are God's
Creatures, and therefore ought to submit
holy to his will and disposal.

C H A P. XXVII.

A Short Discourse of Corilimancy; and of the Rod by which hidden Treasure is found.

His, tho' it may seem strange to some,
has been proved to the advantage of
ivers. If you seek for a Mine of any Metal,
r suspect Treasure to be hid in any place,
ou may take a Hazel-rod forked in the man-
er of γ , and it being according to the Rules
f Astrology, gathered when the *Sun* enters
ries or *Leo*, *Mercury* being combust, strip
ff the Bark, and fasten to the forked ends a
ring with a piece of Metal at the end of it,
equally poized, and then stick it lightly in
the ground, the Metal hanging above ground,
nd notwithstanding your endeavor to poize
never so equal, it will by degrees bend or
cline towards the place where the Mine or
treasure is, doing so by sympathy, or a secret
instinct, for which no man could ever give
an exact reason, no more than for the Nee-
le touched with a Load stone's turning to
beloved North, and by this means some
persons.

Persons have enrich'd themselves in discovering Mines and hidden Treasure. But ever observe the Metal on your Wound must be the same with that you search after, that of the same sort, whether Gold, Silver, Brass, Lead, or the like, and this fortune most often happens to such as have a V or Y in the hands, a sacred character of which I have before spoken.

C H A P. XXVIII.

A second Observation of Nativities being known, or give wonderful guesses by the marks or lines of the Hand, Eyes, Forehead, and the like.



Certain is it, that man, according to the opinion of Ancient Philosophers, and learned Men of all Ages, being a little world, that is the Epitome of the great one, many rare and wonderful things are to be observed, seriously considered, but more especially in these particulars, for from the Nativities of other Sex, many future events derive their power and efficacy, and fall not out, as some will have it, by chance, but, in a manner, by chance, and are liable, in a great nature, to be foreseen, though hardly to be prevented ; or when man, intending so to do, uses divers means, and moves with great circumspection, yet by ways he perhaps dreams not of, many accidents and contingencies fall out between the Cradle and the Grave, some happy, and some unhappy ; and the best way to prevent any danger threatened by the malignant influence of the Planet, or other causes, is with humiliation, and low prostration, to beseech the Supreme Maker, Governour and Disposer of all things, to avert it, who is only able, and whose sole will is fate, in whose power all things are, and with the same readiness obey his voice (Mankind excepted) as fit his word they were made ; still we see the Sun keeps his course, distributing to the World light, and suffering darkness to take its

its turn, the Moon and Stars move order and know their appointed times and seasons; heat and cold dispossesses each other by turns. The Clouds give rain, and the Earth fails not to give her Increase; the Fowls of the Air, the Fishes of the Sea, and the Beasts of the Field serve to the end for which they were ordained, with many more too tedious to recite, when men for the most part refuse to live up to that more immediate knowledge that they are endowed withal, and improve that to their Maker's Glory, which in the end will redound to their immortal felicity. But not to paraphrase too long upon the general, I shall proceed to the proposed particulars. As thus,

Taking the hand of the party, the day whose Nativity, and what future Observations you are desirous to make, it being the Hand on which the lines are fairest, for some Hands by labour they are worn out, and well marking the middle natural line where it ends (the beginning of it being at the root of the line of Life) take notice whether there be a cross there or not, or that some other line cut it not, as also to what part of the Hand they bend, for if so it happen that bend and end near the Moons mount, it signifies the party to be born on a *Monday*, being the tenth of *June*, if there be two crosses;

denotes the Birth to be on a *Monday*, the tenth of *June*. If a line in the like nature end in the plain of *Mars*, with one cross, notes a man born on the tenth of *March*, two crosses on the twentieth. If so it happen to a woman, or woman-kind, she is born on the same days in *October*. If it end toward *Mercury's* mount in the like nature, then *Wednesday*, for man in *May*, the woman in *August*. If so it end under the mount of *Jupiter*, *Thursday* is the day, and *November* and *February* the months assigned. The middle line failing towards the mount of *Venus*, denotes Friday, the day in *April* or *September*. If the same line fail towards the mount of *Saturn*, then is Saturday the day, and the month *December* and *January*. If it fail towards the mount of the *Sun*, it falls out to a Sunday, *July* being assigned for the month. And so according to the crosses and gures, which frequently happen at the end of that line, according to their signification may be found any day of the months already assigned. Now the next thing which remains, is to know the hour, which is generally observed by the colour of the Eyes, if they remain in their native colour, and are not perished by bruises, or defective by other accidents, and must be taken thus.

If the Birth be directly about midnight, then

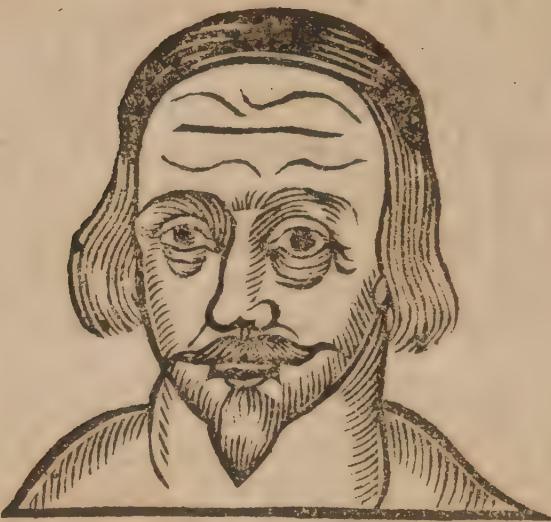
then will the eyes appear extream black. at one of the clock they will be somewhat shining. At two of the clock the party being born, the eyes will have somewhat dark green in them, with dusky balls. Those that are born at four will be greenish, the green a little lighter, inclining to Olive-colour. After four or at five the party being born, the Apples of the eyes will incline to a whitish, though somewhat reded to a bluish. The party born at or between six and seven, will have the appless his eyes half blue, and the remainder a kind of a wall colour. The party born at or between eight and nine hath the circuit of the centre of the apple blue, and the centre a party-colour. At or between ten and eleven the party born has the eyes all blue, with a few marks. At twelve they begin to somewhat greenish, though much shining. or between one and two in the afternoon the party being born, has eyes between blue and green. At or between three or four they are of a pale green. At or between seven and eight they are coloured yellowish, with some small matter of green. At or between nine and ten they have red spots in them, though being of the same colour with those immediately foregoing. The party born at or between eleven and twelve, are as for the el-

ith hour, somewhat inclinable to rednes, t from that time blacken to the twelfth.

And thus much for the hours of Night and Day, in every one of which throughout the year, either Male or Female, if not both, are born ; and although it cannot be positively affirmed to be an infallible sign, yet, it is wonderfully to be observed, seldom failing the party in his Judgement, who makes due inquiry.

As for the year, if we have regard to Chiancy, in that case it is known divers ways, by the lines of the Wrist, Forehead ; as for the Wrist, the lines signifies thirties of years, but as age increases those lines are extinct, decreasing by little and little, as if the first line be half extinct, then shows it, that the party is fifteen years of age, and to be quite extinct thirty ; four lines in the Wrist being generally the most, though some have more, and by an equal measure in this case, a year may be known, by dividing a whole line into thirty parts, a half line into fifteen, and so to the quarter, or almost extinction end.

As



As for Age it's likewise seen in the Forehead, and this by the Rule of Metapscop, and on the first year appear but to the twentieth year, when upon the left side extending to or towards the Temple from the Ear, there is a little line which denotes that age, and it descend to the Forehead, it denotes the party to be between ten and twelve years of age if it so fall out, that it is apparent in cutting through the Forehead, it signifies the party to be in the twenty fifth year, and according to its length, the years under twenty five are to be guessed or imagined, according to the Rule of this Art and Science. If there appears considerably divided, thirty years are signified, and from five and twenty to thirty according

cording to the length of the third. If there happen a fourth, it signifies by its length, forty, fifty, sixty, seventy, and eighty years, especially if there happen another halfline on the right side the Forehead, but beyond this, especially exceeding five; they are referred the Alfridaries, and cannot, or at least but with great uncertainty, in this case be known, it is better understood by wrinkles or lines the extremities of the Eyes, reckoning twenty years to every line, and equally for the rest, though in young people, especially the Female Sex, these rarely, unless they laugh or frown much, and then you must take heed lest you are deceived, by taking those other lines that are none, but rather appear so the parties distorting his or her Face.

C H A P. XXIX.

Discovery of the time of Marriages, or in what year of their Age the party will be Married, by certain marks and rules appearing in the Hand.

In this case several things are to be considered, as first, Consider the space between the root of the little finger, and the end of the Table-line, upon the mount of Mercury, measuring from the root of the little finger to the

the middle of the mount, not on the edge side, for in that a great mistake oft happeneth and in so measuring, account from the root of the finger to the middle of the mount thirtie years, and from thence to the Mensuall Table-line the like quantity of years, and begin at the root of the finger according proportion, counting half of the first hand which amounts to fifteen, and proportion by degrees to seventeen, eighteen, twenty or more, till you bring it to thirty, observinge what year according to this proportion touches the first line, and at that number of years, according to the division of the proportion the party, whether Male or Female, shal alter his or her condition by Marriage, more lines appear, measure them by proportion from thirty, thirty-five, forty, fifty, and all the years between, according to a due proportion, a second Marriage is to be noted, a third, if any such thing is designed, more, and may thus fully be known by a due proportion and mensuration, answering Marriage or Marriages according to the division and course of time.

To know your fortune or misfortune on this occasion, note that where the lines are fair, as also the usual Characters, as Parallel Crosses, Stars, Scales, Branches and Quadrates, they depend upon Jupiter, a happy Planet, and promises good success. T.

The usual Characters that point at misfor-
e in Marriage, are to have the lines broken
abrupt like Grates, or Chequered, the
character of *Saturn* the resemblance of Hair,
mounts turbid, crooked and wrinkled.

C H A P. XXX.

les to be observed to know the eminent dan-
ger any person is in, as to his or her health.

If the body and face be yellowish, the veins
distended, the sight weary, heavy and irk-
ne, an unwilling heaviness to motion or
ion hang about the party, it denotes the
sels full of humours, which ought to be
rged out, or, by a gentle means, dispersed
d brought away, to prevent diseases that
y, by their continuance, be contracted.

If the Senses appear dull and melancholy,
thout affliction or disorder of the mind, the
ce look dull and of a leadish colour, puffed
d swoln, if wringing pains happen after
eals, it denotes obstructions.

If tears, without a sensible cause, fall from
e eyes, the lips quiver at times, as like-
ise the Legs seem feeble, if the memory
ows bad, and the senses stupified as it were,
e body hot and cold by turns, the breath
ort, and fetched with pain, and pain in
e head; if these Symptoms in any critical
time

time happen, they denote a conflict of Nature, a Sickness approaching through Ejaculation.

If the Eyes are dull, and Rheum much afflict them, if the Nostrils are red, if the Midriff and short Ribs stretch without pain, if the Breath be difficult, a pain of the Head, Nose, and Face, itching pain of the Temples, they denote some sharp disease in hand, with Efflux of Blood, especially the Symptoms happening or continuing on critical day:

If the Face be sad, dark and cloudy, the Breath drawn with difficulty, the lower Lungs tremble, the Spittle thin, and the Navel extended, they denote a foulness of the Stomach, which must be removed in time, to prevent violent diseases, that through the occasion may befall the party.

These and many Symptoms I might urge, but seeing the brevity of this Treatise will not permit, I shall waive them, and proceed to some Physiognomical signs of approaching Death, as they are laid down in Rules and Canons by the Learned.

C H A P. XXXI.

vers Rules to know by the Art of Physiognomy, the danger of Diseases relating to Death.

THE Philosophers and Sages of the World always conclude, that if the Image in the Ball of the sick Parties eared dull, or after a manner not usual, it argued Death was at hand.

1. If the Eyes withdraw themselves, or sink extraordinary deep in the concavity or hollow, it presages Death; for a penetrating Disease from the Cerebell, or hinder part of Head, entering the Optick branches, under a Chritaline contracted hardness, from whence it comes to pass, that the Eyes in a revulsive manner are drawn inward, so that if it happen Death does not immediately insue, yet the sight is in extream danger of being lost, if not irrecoverable.

2. If in sickness the Eyes change to an orange or reddish colour, being before of some other colour, they foretel great danger, if Death it self.

3. If the Nose grows sharp and pale, during the time the party is under any fit or attack, Death is threatned. If the Nose be pinched or depressed it is the like. If a pale yellowish water distil from the Nose, the danger is the same.

5. If

5. If the Mouth, as if the Membranes
the Jaws were loosed, appear to open for Air,
drawing quick and short in any Disease,
Death is eminent.

6. If the Teeth appear smaller and longer
than usual, as if they were shooting out
Death is thereby eminently threatned.

7. If the skin of the Face and other parts
be converted into yellowish or pale ashy colour,
it prognosticates danger to the sick
party.

8. If any person being sick, suddenly laun-
guish, and growing worse become pale and
megre, yet, being still sick, his or her Face
become ruddy, it denotes danger and affec-
tion.

9. If in the extremity of sickness the Breaths
of the party change to an ill Scent, and the
Eyes appear as if they were fixed, Death
threatned.

10. If the party that is afflicted in the
height of his sickness stammer abruptly, his
voice become hoarse and sharp, changing
from what it was before, being as it were
inward, it is a sign of Death.

11. If the Breath be drawn with heav-
iness and pain, so that the Lungs seem
rise and obstruct the passage, the Breath be-
ing gross and fumy, it denotes the par-
ty will hardly recover.

12. If in extremity of sickness the Teeth, Nails, the bottoms of the Feet change colour and become dusky, it is a bad sign.
13. If the Intestive issue at the Fundamental, by reason of sharp humours, Death threatened.
14. If the Face and Lips suddenly change o Earthly pale-colour in time of extraordinary sickness, it denotes Death, especially if the Body be weakned and decayed by the force of the Disease.
15. If a darkness appear and seem to cloud the whiteness of the eye, the sight dazzle, the eye-brows writh and shrink up as it were pockers, or the eye cast a squint, not used to do so, the sickness will prove very tedious, if not mortal.
16. If one eye on a sudden contract it self, then the other, if water flow fast from the left eye, and the other be bleared, and the eyes are fixed, a hard strugling to open them, or white Pussels appear under the eye, they are all dangerous signs.
17. If in a sharp disease the Face be both and shining, a Flux of the Belly, opening, no desire, but an extraordinary inclination to sleep, are ill signs.
18. Sleeping with the Lids of the Eyes open, and no moisture issuing forth, are signs of danger.

19. To lose ones hearing in the time of dangerous Disease, with a contraction of the Ears, is the forerunner of much pain, if not Death it self.

20. To observe the Teeth blacky, rough and disordered in an extream Disease, so that the party is wonderful inclinable to them, denotes great danger, and almost despair of recovery.

21. After a Sweat, if a cold quaking shivering seize the party, the Hair stare, and a cold Sweat follow, chiefly about the Neck and Head, it is an ill sign, threatening the party with Death.

22. If the Tongue be black, the Mouth noisom and contagious, the Lips writhing and distorted, the Mouth opening without yauning, a pimple upon the Tongue, as were a Pea, and the desire of hot things, are arguments of Death.

23. To contract the Yard and the Testicles in an extraordinary manner, denotes Death, especially if it be in a contagion sickness.

24. A hot vapour arising from the skin, the Breath being cold, and the coldness of the extream parts, are arguments of Death.

25. A yaxing or straining to vomit after having much vomited, the Flux of the Belly, the Jaundice, before the seventh day of sick-

ne.

iefs, the debility of the parts, with extre-
mehness, are tokens of Death.

And thus much I have thought worthy
to be noted as to these Observations useful in
many kinds, whereby the sudden or laten-
t approach of Death is signified or threatened
to languishing Mortals and is one main pa-
rt and one main end of Phisiognomy.

C H A P. XXXII.

*How to find out the Genius of a Country,
and be sensible of its wonderful effects.*

Though this may seem strange to the in-
credulous, even to such as will not be-
lieve any thing beyond the ocular demon-
stration, yet certain it is there is a secret in-
fluence proper to peculiar places more imme-
diately affecting and protecting one place
than another, that is participating of the
nature of the Planet, has greater Influence
and as a secundary cause much, augments to
the felicity or infelicity of Mankind, and
therefore is call'd the good or evil Genius,
and by the Ancients was much observed in all
their undertakings, nay, was stiled their
Guardian, or the Goddess Fortune.

To know the Genius, consider the humours
that predominates in the Body, whether
Sanguin, choleric blood, or Melancholy, which
may be known by the lines in the hand. A.

for instance, if they be red, he or she is of a choleric humour, which sympathizeth with the nature of fire, and consequently the Genius us is of the fiery Region of the Hierarchy of *Gargatel*, or depends upon *Tariel Tubel Gargatel* his Substitutes; which may be discovered by the colour of the lines, according to their agreeableness with Fire, Air, and Water, or consistent with Earth. The first being red, the second pale or whitish, the third colour an azure or bluish, and the fourth of a dusky or darkish colour, and the Genius's participating of these Elements, have their station affigged in the four Quarters of the Universe. If it happen to be one of the fiery Figures of Geomancy, which are in number four, viz. *Fortuna-Minor*, *Amisso*, *Rubeus* and *Cauda Draconis*; or if it happen in one of those of *Mars*, which are *Acquisitio*, *Puer*, *Tristitia*. Past doubt the Angle or Genius is of the Region of Fire, having its Regency in the South, and concludes Tuesdays to be the fortunate days of those who are born under their influence.

If in the Hand the lines and veins be narrow and long, appearing of whitish complexion, somewhat inclining to redness, they denote an airy or sanguine Constitution, the Genius in that case being of the Hierarchy of the Air attributed to *Raphael*, and under him

To Miel and Seraphiel, and those born under them are generally wise, virtuous, great studiers of Arts and Sciences, having their happy days on Wednesdays.

If in the Hand Lines and Veins appear long and bluish, mixed with white strokes, that denotes the party to be of a flegmatick constitution, the Genius in that case referring to water, and have their Regency in the North, the principal is Gabriel, having under him, Samuel, Mediel, Mael, and the person born under their protection shall be wonderful fortunate in Sea-affairs.

If the Lines and lesser Veins in the Hand are found broad, short and thick, of a dark dusky colour, the Constitution is Melancholick, in which cause the Genius is found in the West, Uriel being Superior, and under him Cassiel, Salchiel, and Assasiel, inducing to learning the study of profound Sciences, and their happy days are Thursdays. As for these geniuses they do not always dispence their immediate influence or assistance to mankind, but predominate more at one time than another, communicating strange things.

As for the Genius of the fiery Hierarchy abiding in choleric persons, it is to be observed powerful in its operation, when the sun is in Aries and Leo, in the Months of March and July. As for the Genius of the Air

it is most powerful in *March* and *April*, the Sun being in *Aries* and *Taurus*. The Genius of the Water when the Sun is in *Capricornus* and *Aquarius*, in the Months of *December* and *January*. The Genius of the Earth where the Sun is in *Libra* and *Sagittarius* in the Months of *September* and *November*, and at these times in Critical hours the Ancients affirm, that they appear to the sight of such as they protect or influence in sundry shapes, representing their power and grandeur according to their Hierarchical degrees, but it being a mystery too deep for the capacity of the unlearned, full of ambiguities, I shall therefore brieflier pass it over, and proceed to other useful matters.

C H A P. XXXIII.

Observations taken from the days of the Moon with Relation to the Birth of Mankind, and to the undertaking of Business, by the means rendered fortunate or unfortunate

IN this case the Observation according to the learned Antients, is to be taken from New Moon to New Moon. As thus if the party be born in the first day of the Moon, shall be vigorous, lively, fair, and increase in riches. If born the second day, his or her undertakings shall prosper, but sickness is threatened if the third day, expect crosses and vexation.

Love, by reason of inconstancy. If the fourth day, the party will be fortunate in affairs, but be much subject to pains and disorders of the head, occasioned by watery con-
ditions. If on the fifth day, mischief is
stearned by Thieves or Robbers. If on the
sixth day, good fortune is promised by marriage unexpectedly brought to pass. If the seventh day, riches are promised by the death of Friends. If the eighth day, losses by Sea
are eminent. If the ninth day, the person is
promised long life, though attended with se-
veral crosses and vexations. If the tenth day,
or she shall be fortunate in finding things
pecious, which shall turn to their great ad-
vantage. If born on the eleventh day, the
party shall be fortunate in Children of the
male Sex. If born on the twelfth day, the
party shall be subject to travel, and be often
in danger of drowning. If born on the
thirteenth day, he or she shall be light and in-
stant. If on the fourteenth, a calm estate is
promised, accompanied with many blessings.
On the fifteenth, the party is promised suc-
cess in Tillage. If on the sixteenth day, the
party be born, he or she is subject to Rheums,
Catarrhs, extraordinary Colds, and the like.
On the seventeenth day, it denotes the par-
ticulars of a peevish disposition, one given to quar-
relling and contention, by which many mischiefs

shall infuse, if on the eighteenth day the party being born, much happiness is promised. If on the nineteenth day, it denotes the party slothful, much given to sleep and drowsiness, not desirous of labour, nor thoughtful of business. If on the twentieth day, it denotes the party from a low station to rise to a high degree. If on the twenty-first day the party is promised riches by Navigation. If on the twenty-second day he or she shall be unfortunate in Children or Relations. If on the twenty-third day, then shall the party be feeble, unhealthy, and fall into many disorders. If on the twenty-fourth day, the Dropsie and Gout are threatned. If on the twenty-fifth day bad success is predicted, in especially Rural Affairs. And so for the twenty-sixth, and twenty-seventh; for so many days, beside hour and minutes, is the Sun making his progress through the Twelve Signs of the Zodiack, as being the nearest Planet to the Earth, so that to her are more immediately attributed the rule of all watery Bodies, drawing after her in her Rises and Fall, not only the Ocean and the Blood in the Body of Mankind, and other Creatures of substance, causing them to ebb and flow, but by her increase and Wain, causes a liveliness or decay in the parts of life; both Man and Beast naturally appearing more heavy and lumpish in

hee

er Wain than in her Increase. And thus much for the signification of the Moon's course relating to good or bad fortune.

C H A P. XXXIV.

the manner of Resolving doubtful Questions in relation to Friends, Marriages, places of Abode, Health, Prosperity or Adversity, love or business, with many more of the like nature within the rules of Astrology, &c.

Resolving of Questions in this kind has by many been held a curious Art, and by the Ignorant wonderfully esteemed, who generally conceit it can be brought to pass by no less than Conjuration, though therein much mistaken; but however, though like other Arts and Sciences, it is not altogether infallible, yet it is lawful, and of much efficacy, rendering in many particulars such satisfaction, as the Inquisitive have thought impossible to meet with in their inquiry, though this the Rules are not difficult, if seriously weighed and considered. As thus,

Observe the question and the time wherein is demanded, consider the Planet that is Lord of the Ascendant, and the Sign that is posited, take the dimensions, and erect the scheme, in which by comparing and making exact parallels, division of the Figures, by

which means the Nativity being brought within view, you may by understanding how the Planet that ruled in that, disposes, orders, or influences as a secondary cause, and from thence drawing your conjecture, make your solution; as suppose the question be, whether the party shall marry the party desired, if *Venus* a Planet properly influencing affairs of Love and Conjugal felicity be in the seventh House, which by Astrologers is termed the House of Marriages, or the third Angular House, the affair will be prosperous if begun at that time, and the party have success. If any person make a Voyage when the Moon is in the fifth House it will be prosperous, but if *Mars* be there, let him expect to suffer much by storms, and may be in danger of casting away. And so if any one sicken, *Saturn* or the *Moon* being in the eighth house, termed the House of Death, the recovery is to be doubted, if you contract Friendship, the *Moon* being in the third, which is the House attributed to Friends and Relations, it will be to your great advantage, prove happy and lasting; but if *Mercury* be there, the contrary. The first House is termed the Ascendant of the Horoscope, whence is gathered the condition of man's life, wherefore to undertake any business when *Jupiter* or the *Moon* is there will prove very fortunate. If *Jupiter* be Lord

If the Nativity in that House, honours and great preferments are promised. The *Moon* being in the fourth House at the Nativity, filled the house of Inheritance and Treasure, the party shall have an estate fall unexpectedly. If a Woman conceive when *Venus* is in the fifth House, the Child will be Male. If in the sixth, a weak female Child. If *Mercury*, & *Venus* be at the time of the conception in conjunction in the 5th house, there happen twins, if but one, it proves for the most part to be Hermaphrodite, participating of either Sex. Business begun, the *Moon* being in the 12th. house, shall meet with many crosses and disappointments, going for the most part unprofitably. If a party be born when the *Sun* is in the ninth House, and *Mercury* be Lord of his Nativity, he shall travel into many strange Lands, advance himself thereby, and increase in wisdom and piety, dying in his Native-Country in a good old-Age. If a party is born, the *Moon* being in the tenth House, and the *Sun* the seventh, *Mars* being Lord of that Nativity, good success is promised in Rural Affairs, but in other employments the party will be unfortunate. The party born when the *Moon* is in the twelfth house, and *Mars* Lord of the Nativity, is born to discontent, disorder, strife and reproach. In fine, the Houses have these properties

parties attributed to them, in case the Planets
that is, Lord of the Nativity, be in one or o^r other of them, as that it must consequently
The first house so termed, is the Horoscope or Ascendant from whence the condition and manner of life is resolved. The second is the House of Riches, Servants, Substance, as all to the expiration of youth. The third is that of Brothers, Sisters, and Kindred farther of. The fourth is that of Inheritance and Possessions. The fifth is that of Children, Pleasure, Delights, Substance, &c. The sixth is that of Sickness and Health. The seventh is that of Wedlock, Contractions, Marriages, happy and unhappy breaches of Love, mistrust, and the like. The eighth denotes of what kind of death the party shall die, and what befalls him in his latter day. The ninth is that of Piety, Wisdom, Learning, Philosophy and Travel, as well in Voyages at Seas, as by Journeys by Land. The tenth is that of Government, Advancement, Eminency, Lordships, Laws, and has great Influence on the middle part of the life. The eleventh is that of Benefactor Friends, Servants, and the like, much influencing old Age. The twelfth and last is that of Enemies fighting, Labour, Envy, Treachery, and falls upon the latter end of man's days. Now from these the Question right stated

cated, the hour and minute of the Nativity, the constitution and complection of the party rightly considered, may be drawn strong conjectures as to health, sickness long or short, marriages, happy or unhappy voyages, travel, children, friends, riches, prosperity in one place more than in another, and the like. And indeed this is the foundation on which all the pretenders to such Solutions build and draw their Inferences, from which many times come exactly to pass, though sometimes the expectations of the Inquisitive are left in the mist of Ambiguity.

C H A P. XXXV.

further Observation of the Planets, and their Operation on Mankind.

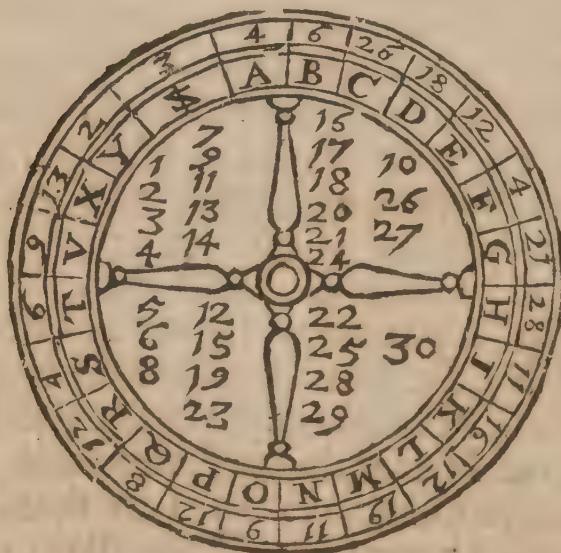
If it so fall out that the Moon be in *Gemini* or *Cancer*, when the child is born, she has got the power of the birth, but it must be attributed to the Lord of the next House. If the Sun be in *Leo*, which is his proper house, at the time a child is born, yet his power, by reason he is in his own house, is of no force, but it must in that case be attributed to *Mercury*, being Lord of the next house being *Virgo*. If the Moon be in *Virgo*, *Venus* is Lady of the birth, by reason *Libra* follows, which is

is her proper House. As for *Mars* and *Saturn*, it is held on all hands that their Influence is not so pernicious in their own Houses, as in Houses proper to other Planets, by reason their proper Houses being more natural to them, they pour not out their malign influence to that degree as is other cases. As for the rule of the Planets, by turns, they are these: On Saturday the first hour of midnight reigneth *Saturn*. The second hour *Jupiter*. The third *Mars*. The fourth *Sol*. The fifth *Venus*. The sixth *Mercury*. The seventh the *Moon*. And so beginning again in the like order, hold on their course throughout all time, making their changes, each Planet ruling the first hour of that day attributed to it, as *Sol* Sunday. *Luna* Monday. *Mars* Tuesday. *Mercury* Wednesday. *Jupiter* Thursday. *Venus* Friday. *Saturn* Saturday. And their dispositions are these: *Saturn* causes a firm and stable prudence. *Jupiter* a righteous justice. *Mars* a constant force and puissance. *Sol* an ardent charity, and good nature. *Venus* mildness and affability. *Mercury* fluentness of speech and a wary cunning. *Luna* a moderate temper, softness and effeminancy. Therefore the hour of *Saturn* is good to undertake deep Councils and Affairs that require great prudence to conduct, and bring them to perfection. The hour of *Mars* to

undertake warlike enterprizes, or any vent or dangerous attempts. *Jupiter's* hour good to enter upon Places, Offices, and Pre-
sentent. The hour of *Sol* is good to require
and seek for the favour of Potentates and
great men. The hour of *Venus* to sollicite
favour, and seek a reconciliation with those
who are at enmity with you. The hour of
Mercury to undertake the out-witting or cir-
inventing your adversary. The hour of
Moon to enterprize business of Naviga-
tion, or any thing relating to Water. Again,
Mercury causeth death, dearth and peace. *Ju-
piter* a cessation of quarrels and strife, a
quiet and temperate life. *Mars* Winds,
Thunder, Lightnings, Quarrels, Contentions,
Strife, and Blood-shed. *Sol* Long-life,
Health and Prosperity. *Venus* causeth Vi-
er-Love, Friendship and Fruitfulness. *Mer-
cury* causeth Controversies, Law-suits, Con-
tests and Contentions. The *Moon* causes
Great Floods and Inundations, Dropfies, and
watery Diseases incident to either Sex.
And thus much as to these particulars.

C H A P. XXXVI.

*Of the Pythagorean Wheel, commonly called
the Wheel of Fortune, and what is to
be observed thereby as to good or bad Fortune
relating to man or woman.*



Although this by some may be esteemed needless in a treatise so amply furnished with variety, yet that nothing that may contribute to the advantage of the Reader in this nature may be omitted, I have thought fit to insert these following Instructions.

Would you know the result of any Question chuse a number not exceeding thirty, tha-

u best fancy, to that add the number or
e day, and the first Letters of your Name,
ich probably may stand Figures, divide
e number by three, and if the result be
en, then will what you demand come to
ss, but if odd, not, or at least not with-
t vexation and delay.

Would you know whether you shall enjoy
e party you love, in this case take the first
letters of your Christian and Surnames, add
ereto the number of the Planet, and day of
e Week, all which in one conjunct number
vide by thirty, and if it fall out in the upper
part of the Wheel, you will have your
fish, but if it happen in the lower part you
ill find many crosses, if not altogether mis-
ery therein.

Another understanding of this Wheel, is
us, Chuse a number according to your plea-
re, add to it the day of the Month, then the
letters of your Name, which united in one
divide by thirty, which number if it hap-
pen to be 154 so divided, the overplus will be
, which number being found in the upper
part of the Wheel promises success, but if in
the lower part, renders it doubtful, if not alto-
gether impossible to bring to pass: Another
way there is by Alphabetic in case of Victory,
who shall overcome, which is by compa-
ng the Names of the parties, and substraet-
ing

ing the numbers of signification, adding to each the number three, and in such cases the day of the Month, and the Planet, being the additional, if the three or thirteen remain the Supernumerary to one of the parties, he may expect success, and so in other cases relating to love, busines, friendship, fidelity, richness, truth, falsehood, prosperity and adversity, honesty, dishonesty, malice, evil intention, fraud, or the like, too tedious herein to be inserted.

C H A P. XXXVII.

An account of the good and bad days in each Month, relating to Sickness and Health.

IF any party fall sick on the first day of the Month, the third day is to be feared, the which if he pass, he will in all probability recover. If on the second day he or she fall sick, though the sickness may be tedious, yet is there great hopes of recovery. He that falleth sick on the third day, if he pass the next change of the Moon, there is great likelihood of his recovery. He or she that falleth sick on the fourth day, is in danger of continuing sick to the twenty-eighth day. To fall sick on the fifth day, denotes much pain and trouble,

isable, yet promises a recovery. To fall sick on the sixth day, threatens the party with danger of death after a long sickness. To fall sick of any dangerous disease on the seventh day, may notwithstanding hope for recovery. To fall sick on the ninth day, promises a speedy recovery. To fall sick on the tenth day, is dangerous. To fall sick on the eleventh day, promises a speedy recovery. To fall sick on the twelfth day, is in danger of death within fifteen days following. To fall sick on the thirteenth day, denotes the recovery will not be before the eighteenth day. To fall sick on the fourteenth day, promises a quick recovery. To fall sick on the fifteenth day, denotes danger of life, unless the party recover within eighteen days after falling. To fall sick on the sixteenth day, promises a recovery after much affliction. To fall sick on the seventeenth day, denotes the party to be in danger of death. To fall sick on the eighteenth day, denotes the party soon to recover. To fall sick the nineteenth day, notes the party shall recover. To fall sick the twentieth day, signifies that sickness to be short, and that it will end in health. To fall sick the twenty-first day, promises a recovery, the party escape the ten days following. To fall sick on the twenty-second day, promises the same with the twenty-first. He that falleth

falleth sick the twenty-third day, though shall endure much pain, shall recover. To fall sick the twenty-fourth day, signifies the sickness to be very short; and the like is signifi- to the party falling sick on the twenty-fifth day. He that falleth sick on the twenty-sixth day, shall before the sixth day of the insuiii Month recover. He that falleth sick on the twenty-seventh day, is threatened with a tedious sickness, if not death. He that falleth sick on the twenty-eighth day, is in the like danger with the party foregoing.

As for the over-plus days, by reason *Febrary* has but twenty eight days, and that the other two or three which are in some Months, being properly allowed to complete the Sun's Revolution, and not the course of the Moon, it is the opinion of the Learner, that no direct Inferences can be drawn from thence, but rather in that case to begin again as if they appertained to another Month, reckoning one, two, or three, as the Month falls out, and count in this case, the success as the beginning of this Chapter of favourable and unfortunate days.

C H A P. XXXVII.

fixed Stars, and their Situation profitable for Mariners, by which they may be directed how to Steer, &c.

Or a more full continuation of this work, I have not thought it amiss to nominate Celestial Signs, with the Stars that appertain to, or are compacted in them; and those that are so spangled, are divided into three parts, some of which are placed in the circle of the *Zodiack*, some of them called Northern, and others Southern Stars: & those that are placed in the *Zodiack* have sundry names attributed to them, according to the fancy of the Antients, not that they resemble Creatures or such, but it is supposed on hands, that those Names was given them Artists to distinguish them; or at least as the Sun entering those Signs, sympathizes more or less with the nature of such Creatures, as the Ram, the Bull, and the like: the Back of *Taurus* or the *Bull*, are placed Stars called *Pleiades*: In the head of *Taurus* six Stars called the *Hyades*: The Stars standing before the Feet of *Gemini* are called *Caput*, and that as it were cloudy part of Heaven, which is *Cancer*, is known by the name of *Persephe*: the two Stars dimly shining

ing that are near it, are called *A/ini*: as the bright Star in the middle of *Leo* is named the *Lyon's-Heart*; the bright Star at the Fingers end of the left hand of *Virgo*, is called *Spika Virginis*: the little Star at the right hand of *Virgo*, is called *Protigettes*: the four Stars that are at the right hand of *Aquarius* are called *Urnathe*: Stars that go from the Tail of *Pisces* are called Lines, and in the South Line nine Stars are contained, and only five in the North: the brighter Star in the Line end is called *Nodus*, and these are accounted useful Stars. Those between the *Zodiac* and the *Northern Pole*, are accounted Northern: As thus, *Ursa Major*, and *Ursa Minor*, *Draco*, that lies between the Bears *Arctophylax*, *Corona*, *Engon*, *Asin*, the *Harp*, the *Vulter*, the *Eagle*, the *Serpent* and *Serpentine*, the *Arrow* and the *Dolphin*, *Prothmo*, *Hyppy*, the *Horse* that is near *Hyppaca*, *Cepheus*, *Cassiopeia*, and *Romeda*, *Perseus*, *Auriga*, *Deltoton*, *Bernices*, here likewise there are other Stars, who for their plain appearance had their names from the notable Stars about the middle shank of *Arctophylax*, are called *Arcturus*: and the shining Star placed by the *Harp*, borrows its name from the Sign: the Stars at the top of *Perseus* left hand are named *Gorgons*: the clear Star in the Shoulder of *Auriga* is called the *Goat*: th

To lesser Stars at the extremity of the hand
called the *Kidds*: and all that lyve on the
~~South~~ side of the *Zodiack*, are *Southern signs*,
their Names as follow, *Orion* the *Centaur*, &
the Beast that he holds in his hand, *Thyrsyllo-*
gus, the *Rehale*, the *Southern-Fish*, the Skin-
or of *Aquarius*, the Flood of *Orion*, the
Southern Crown, the Road that lyeth by *Hy-*
rcus, and in these there are Stars that have
taken proper names, the bright Star in *Prok-*
ter is called by that name, the bright Star in
the *South*, *Dogs mouth* is called the *Dog* or
Dog-star: The Star that shineth in the top of
Ogo, is call'd *Canopus*. And thus much touch-
ing these Stars, which well considered, may
a great measure be a help to Sailers in di-
recting their Course, especially in those Seas
where the Stars are the most material Guide.
for the two Tropicks, they are *Cancer* and
Capricorn, the first the Summer Tropick or
Solstice, being the bounds of the Sun, and
the two extremes of the twelve Signs: The
poles are Artick and Antartick, *North* and
~~South~~, the former by reason of its Elevation
visible in our Horizon, but the latter is de-
bated, and not visible in the *Northern*
parts of the World: These Poles are no
shier than a certain number of Stars, that
making in a manner a Circle, turn only round,
ever rising and setting as the other Stars;

from

from whence they derive their names
Poles, or as it were, Centres of the Sphere
on which they turn and move about.

C H A P. XXXIX.

*An Essay by way of Discourse of the substance
and nature of Heaven, and Celestial Bo-
dies, &c. or a Scheme of Divine and Na-
tural Philosophy.*

THough this to some may seem strange,
yet may it not altogether prove unpro-
fitable, being drawn from Reason, gene-
ral and particular Observations, as likewi-
th from the Opinions of the Learned. First
Then I shall thus proceed, that amongst all
Creatures in Heaven and Earth, some are spi-
ritual, and others corporal, by the spiritual i
meant those that have no body or visible sub-
stance, as Angels and the Souls of Men; now
in this case some have life, and others nou-
some are lasting and immutable, others pe-
rishable and corruptible, some motion, an-
thers without motion; and amongst those
which are without life, there is difference in
two points, some have natural motion, the
rest want it; and amongst those which hav-
this motion, some are mutable, corruptible
and subject to change, the rest not persisting
always

ways in their Estate, during the course of this World, stones and metals, &c. are of the number of those that have neither life, nor any natural moving whatsoever, but partake with the Stable Earth. The Water, Air, and Fire, are Creatures, the which, though wanting life, yet have the motion, and are subject to all corruption, as are all other Creatures composed of Elements, whether they retain life or not; for by reason they are compounded of matter, and contrary qualities, they do at length corrupt, and be changed; not in regard of the first nature and substance, which perishes not, though it changeth Forms, but returneth always into the same Element, whereof every compound consisteth, and notwithstanding, stones and metals are exceeding hard, yet are they not Exempt from corruption, but are consumed by Usage; but the Celestial Bodies consist of such matter, nature and substance, that being in perpetual motion, they ever persevere, and are intire in their first form, not being subject to change in Bodies, or any way consuming like other Creatures that are under them.

As for the matter and substance of the Celestial Bodies, it has occasioned divers disputes amongst the Learned, for some, even *Chaldeans*, have affirmed, that the Heavens

and Stars are compounded of the same Elements with other Creatures, though somewhat refined and purged from its grossness; rendering this reason, *viz.* that they could not be visible, were they not made of visibly matter, and that it is unlikely that visible things should be made of things invisible; from whence they conclude, that there is in the composition of Celestial Bodies, some portion of Earth and Water, and that those are more lucid and bright, they attribute this to the nature of the Air and Fire; others are of Opinion, that the Heavens are composed of another nature of substance, which they term the fifth Essence, of most rare and different substance, from the Elementary, and much more excellent and noble; but whatsoever may be subtilly invented in this matter, it may be very well conjectured, that heat is the substance of substance of Celestial Bodies which is inseperable from brightness, the similitude and semblance of light having the substance of it, and of heat, so annexed with it self, that it is almost nothing else, so that the light, brightness, and heat, may be taken for one and the same thing the substance and matter of Heaven and of all the Spheres, neither are they more wearied, worn, and corrupted for all the labour they have performed by the space of so many thousand years.

than

than they were the first day of their Creation; for we must not hold it for a change and alteration of their natures and qualities inherent, according to their divers courses, the Stars and Planets are sometimes far from, and sometimes nearer to each other, and that they have conjunctions, oppositions, and divers aspects, according to the variety of their motions; not yet for the Eclipse of the Sun, caused by the interposition of the Moon's dark Body, between us and that glorious light, or of the Moon by the interposition of the shadow of the Earth, between the Sun and her lightness, or be, for such changes are not in their proper Bodies substance and quality, but only in regard of us and our sight, though in the end they shall wax old like a garment, and pass away; but till that appointed time, sealed up from the knowledge of all Men or Angels, in the Bosom of infinite Wisdom, they shall keep their course without alteration.

C H A P. XL.

A Treatise of Fiery Meteors, and their Generation.



THE Generation of the fiery Impressions oft seen in the Air, called burning Stubble, or sparkles of Fire, is on this kind, *viz.* When the matter of the Exhalation being a Unctious or Oily Vapour extracted from the Earth, by the influence of the Stars, or Beam of the Sun into the highest Region, and their being in all parts alike thin, one part taking fire before the other can arrive, so kindled to degrees, it flies abroad like sparkles, or falling Stars.

The flying Dragon, or fiery Drake, an

th

ther sort of fiery Meteors, is a Body of a vaporous matter, ascending to the Region of cold, but by reason of its grossnes, not capable to pass it; so that being driven down by the vehementness of its agitation, takes fire, forming it self into the shape of a Dragon, very fearful to behold, and in the like nature are generated and kindled fires in the Air, resembling Shields, Globes, Bowels, Lamps, Pyramids, and the like, according as they fall into fashion, by reason of the opposition they meet, or their sooner or later kindling.

There is a Light seen upon the Earth, called, *Will with the Wish*, which in Moorish or Marshy ground, is seen to go before men in a dark Night, called by the Latins, *Ignis Faetus*, or foolish fire, which is indeed no other but a Vapour kindled by vehement agitation, moving and skipping up & down by the motion or direction of the Air, when through the darkness of the Night, men many times fixing their eyes upon it; they are so dazled as they loose their way, which they foolishly attribute to the power of this Vapour, which indeed has no such operation.

There are other flames which appear upon mens beards & hair, as likewise upon Beast's, these are caused by clammy Vapours scattered in the Air, and taking fire by their swift and

vehement motion which ingenders such heat, that in motion many times Arrows have taken fire, and Bullets have melted.

Comets or Blazing-Stars are no other than a huge Mass of vaporous Unctions, which by reason of its subtilty reaches the Region of Fire, and there blazes till the matter that feeds it is consumed : the Train or Tail being the blaze, and the round Head the Body of Fire that continues it, and cannot be seen, where the Sun beams make any impression: but is very discernable when the shadow of the Earth passes about it; but for the most part these Exhalations threaten mankind with divers Calamities, appearing as the Beacons of Heaven, to warn the sinful World to repent.

C H A P. XLI

A Treatise of Airy Impressions, their Nature and Generation, &c.



The

THE cause of many Suns and Moons appearing at once, that is the representation of many, though indeed not real, is, as to the first, when the Sun casts a full reflex upon smooth and watery Clouds, and in them impresses its likeness, so that sometimes there appear two, three, or five Suns in this manner. so are produced the Images of many small Suns like little Stars, and in like manner are produced the Images of the Moon, seen oftner than the former, by reason of her nearness to the Earth.

Lightning is caused by a hot Vapour, ascending from the Earth and Water, which in its Ascension taking fire, yet not being able to break through the cold Region, it forces its passages downward, when meeting with watery cold, it plunges into them, and rend them in pieces with horrible Bellowing, which is called Thunder, but when no Clouds interpose, or at least very thin ones, then are flashes of Lightning only seen, but no thunder heard; the reason why the Lightning is so long seen before the Thunder is heard is, for that the sense of seeing is more quick and instant than that of hearing.

Earthquakes are caused by Winds in the Bowels or hollow Caverns of the Earth, fighting with the heat and opposition they meet

with, so that struggling for vent, they often in forcing their way, rend and force the Earth in sunder, and fly forth in prodigious Whirlwind, doing great mischief. Whirlwindss, properly termed so, is caused by a strong Vapour, or Airy Contraction that forces its way through a flock of Clouds, without any noise of Thunder, or flash of Lightning. Another sort there are, called fiery Whirlwinds, which is when a Vapour in such a case takes fire, which sort overthrows and destroys all dry things that oppose it.

Circles about the Sun and Moon are caused by the thick and grossness of the Air, for the Beams being shot direct, reverberate, or are beaten back, making a round Circle of Halen, according to the roundness of the body of Light which occasions it, and sometimes it so falleth out through the Interposition of thin Clouds.

The Rain bow is caused by the Sun Beams, darting ascance, or in opposition to a thick and watery Cloud, making the Colours lighter or darker, according to the deepness of their penetration.

The natural Winds are caused by the sudden and violent motion of the Air, and thus directed from the turning of the Sphere more or less according, and the reason why it so often varies and changes, is to purge off

and

ld carry away the gross Vapours, which would otherways infect the Earth, by corrupting, and render it uninhabitable.

Rain is caused by Misty Vapours exhaled by the heat of the Sun, which being drawn up, thicken, and are carried about by the Winds, till they are too heavy, and then fall down in showers; for the Clouds are of no solid matter, but only composed of moist and dry Vapours, and where it so falls out that the Wind is exceeding scant before the moist vapour can ascend to its height or thicken, then does it fall again in Mist.

Hail and Snow are moist Vapours, conducted by too near approaching the Region of cold. If the Vapour be thick, then it is Hail or Dritle, if thin and expanded, then it is Snow; if thin and close Rime or hoar Frost. And thus much for these particulars.

C H A P. XLII.

If the perfect Composition which are in the Nature of things, by which the four Elements are to be considered.

A S for the four Elements; they may be fitly termed to resemble living Creatures, Plants, Stones and Metals, as for Stones they

they have their Original and Foundation from the Earth, and agreeing with its nature ever descend. Metal may be said to be placed upon the second Watery Angle of the World, as agreeing in their Liquid Matter with Water, all Metals have their Originals from Quicksilver and Sulphur, stewed or boyled in the Bowels of the Earth, and are finer or courser; according to the firmness or grossness of those Originals, upon the third or Airy Angle of the World. We may find Plants, for they neither grow nor fruitifie, but in the open-day, and do properly retain the nature of Air, which they always require, as being fittest and aptest for them. Upon the fourth Angle, namely Fire, may be centered or put all living Creatures, whose lives as the Learned hold, subsist by fire, obtained from the Empireal Heaven and Spirit of Life, which is a quickning fire, and distributeth Life to all the Wheats of the World.

True it is, that under every Universall kind of these, there are divers particular species distinct the one from the other: for although stones may properly enough be termed Earthy, yet are they sometimesominated of some other Element, which most prevaileth in their composition for doubtless all the Elements do meet together in the Procreation of them, but chiefly Earth and Water,

, and may by their grossness or pureness obſerved, which moſt predominates or attributed to the composition, for the dark ones are called earthly ; and the clear ones ethery. As for Metals, they participate moſtly of a watery ſubſtance, though they have in them the compoſition of all the Elements, and may be reſembled to the ſeven Planets, as Gold to the Sun, Silver to the Moon, Iron to Mars, Quicksilver to Mercury, Brass to Jupiter, Lead to Saturn, and Tin to Venus, being each of them imagined to have the fire or influence of the ſaid Planets. for Plants, although they may be by Na- ture Airy ; yet there are ſome whose Roots, Leaves and Bloſſoms are hot in the firſt degree, others are cold and dry, ſome are moist, which diuerſity happeneth according to the Plant participateth, more or leſs of ſundry Elements. The like is to be ob- ſerved of living Creatures, for althoſh they are ſaid to participate of the Region or Element of Fire, yet the compoſition of all the Elements are found in them, and without them no Creature can ſubſift ; nay, divers of Opinion, that all the glittering Fraiſe of Nature, as well Celeſtial as Terreftrial, have a participation, though more ratiſed and refined. And thus Reader, I hope to your diſfaction, I have performed my promised Task,

Task, though but small to the eye, yet work large to the mind, and not without much serious deliberation, easily comprehended. As for the pains I have taken here I exact no applause, but if advantage accrue hereby, give the glory to God, who is the only Omnipotent Wise Creator, and disposes of all things, and in whom all Created Beings are centered.

F I N I S.

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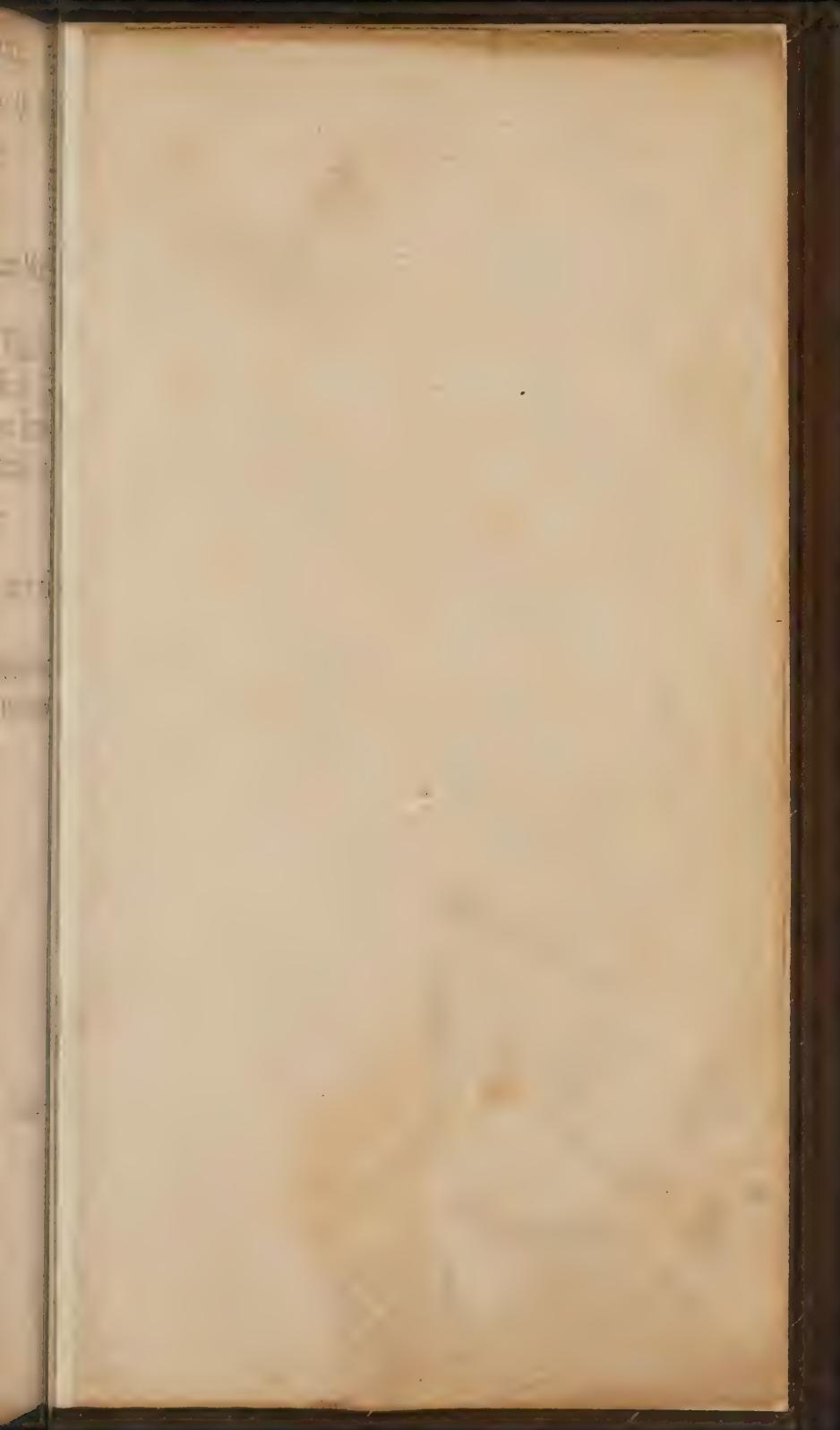
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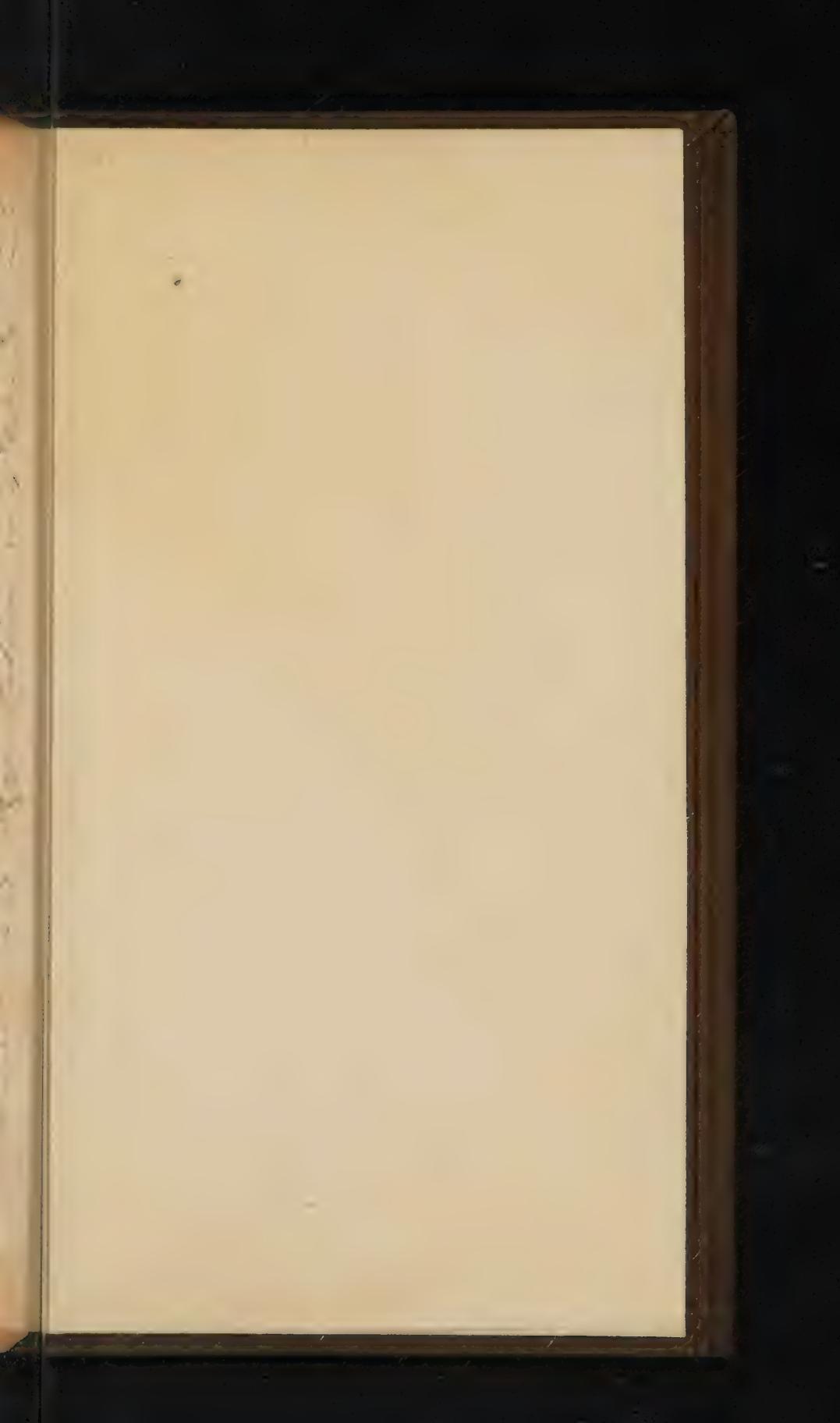
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